

The First Noel

37

THE FIRST NOEL

Old English Carol

Traditional Melody in W. Sandys' "Christmas Carols," 1833

1. The first No - el an - gels did say, Was to cer - tain poor
2. They look - ed up and a star Shin - ing in the
3. And by the light same star, Three Wise Men
4. This star drew nigh north - west, O'er Beth - le - hem

shep - herds, in fields as they lay, ds where - keep - ing their
East - er - yond them far And the great
came a - far to seek lo was in -
ther its And there it both and

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December, 1941
CHRISTMAS NUMBER

The Friends of Israel Refugee Relief Committee, Inc.

Our Christmas Greeting

We wish to all our friends a very Blessed Christmas. Dark Clouds hang over the world at the moment, but Christmas reminds us of the COMING OF HIM WHO is the Light of the World—A Light to Lighten the Gentiles and the Glory of His People Israel.

FOR NINE MILLION JEWS LIFE APPEARS HOPELESS

We are becoming so accustomed to the every day presence of horror and tragedy and the desperate plight of millions of human beings in the world that feelings of compassion and pity are in danger of becoming dulled. It is necessary that we constantly remind ourselves and bring afresh to our hearts the tragic facts of this vast army of Jews who are homeless, hopeless and at the point of starvation.

LIFE FOR THE JEW IS IMPOSSIBLE

under the NAZI regime. Thousands of Jews are in Concentration Camps dying inch by inch. Over One Hundred Thousand Committed Suicide. Over 200,000 Have Been Murdered or Died.

THE TRAGEDY OF HEBREW CHRISTIANS IN POLAND

A Jewish Christian Woman, a physician by profession, writes: "We are waiting to hear from you. But I see we must have much patience. I do not see how we can hold out any longer. My little daughter is starving before my eyes, soon she will be 'safe in the arms of Jesus.'" ANOTHER HEBREW CHRISTIAN WRITES: "I am a family man having a wife and five children. Before the war in Poland I was in the Lord's work under The Lutheran Evangelical Church. I am not earning enough for food, but I believe God will help us through. I would beg you concerning something which lays heavily on my heart. I cannot bear to see my wife and children starve before my eyes." A HEBREW CHRISTIAN REFUGEE IN ARGENTINE WRITES: "Since the German invasion of Poland my parents are suffering all kinds of privation. They are now living in the newly created German Jewish Ghetto. Now they are sick, without money, lacking food and clothing. As a fellow-believer in the glorious Gospel of our precious Lord Jesus, I am asking you to remember my poor parents in His Worthy Name."

WE SEND PACKAGES OF FOOD

We expect to make a HUNDRED AND FIFTY HEBREW CHRISTIANS HAPPY THIS CHRISTMAS BY sending them each a package of food. WON'T YOU TELL YOUR FRIENDS, Sunday School and Bible Classes to keep this work upon their hearts.

LESSONS OF FAITH

A letter from a Hebrew Christian Refugee Girl shows how God is using the war as a testing time to produce faith in many of His own children, "Will you pray for me about my future. God is teaching us lessons of faith. What is the good trusting in God, if we are going to run away from danger? I want to be a soldier of Jesus Christ, and I know He will take care of me."

At this Christmas Season many Hebrew Christians will appreciate your sympathy and prayers in their behalf.

Allan Sutherland, Treasurer, 710M Witherspoon Bldg., Philadelphia, Pa., U. S. A.

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Moody Monthly

Continuing
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MAGAZINE

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Publication Manager

WILL H. HOUGHTON
Editor

HAROLD L. LUNDQUIST
Associate Editor

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DECEMBER, 1941

No. 4

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MOODY MONTHLY

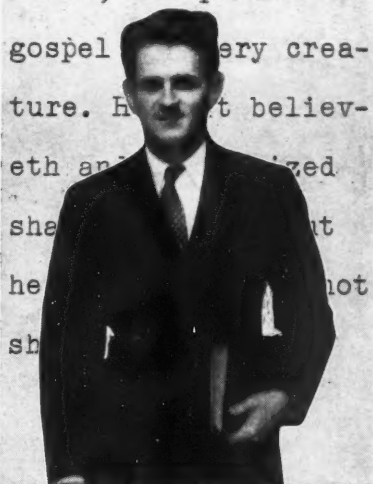
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December, 1941

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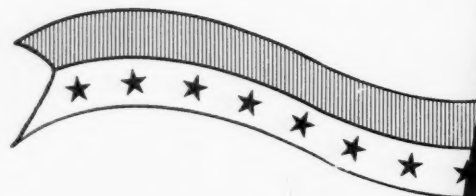
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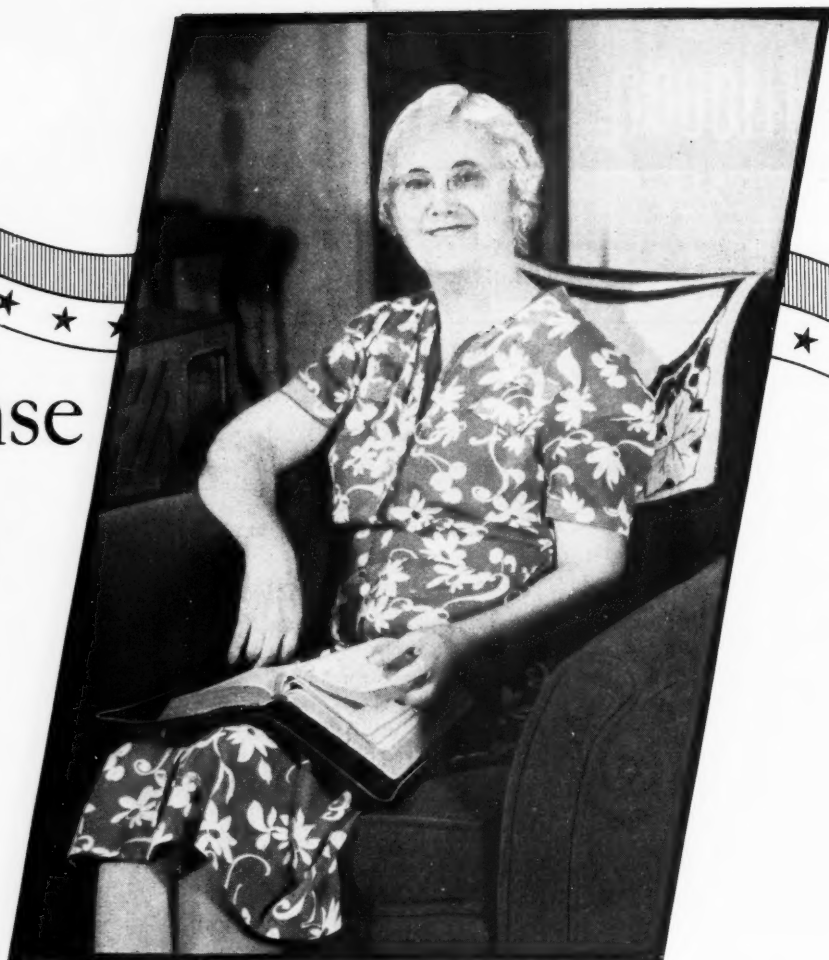
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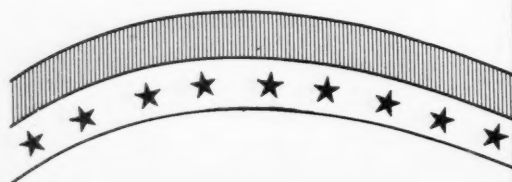
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Editorial Notes

Is it futile to talk about the Prince of Peace in a world given over to total war? The bewilderment of the world is well expressed by the noted psychologist C. J. Jung, as he at

**Peace
at
Christmas**

says: "We are the disappointment of the hopes and expectations of the ages. Think of nearly two thousand years of Christian ideals followed, instead of by the return of the Messiah and the heavenly Millennium, by the world war among Christian nations. . . . What a catastrophe in heaven and on earth!"

Obvious it is to the man who has personal acquaintance with Christ and His Word that it is possible to hold "Christian ideals" and to deny Christ Himself. Christ never held out to men the hope of anything to be accomplished by the proclamation of ideals. He placed Himself at the heart of everything. "The Son of man is come to seek and to save that which was lost" (Luke 19:10). "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Christ did not say, "I am come that ye might have ideals." What He did say is clear and unmistakable. "I am come that [ye] might have life" (John 10:10). "I am the way, the truth, and the life" (John 14:6).

It is *Christ* who has been rejected. Ideals are subject to interpretation. Personality is subject to acquaintance and knowledge. Men have been religious without Christ, and confusion is the result. He is still Prince of Peace. He made peace through the blood of His Cross. He is the peace of those who receive Him. One day He will bring peace to this broken world. Our hope is not in a new order and its leader, but in the old gospel and its Christ.



Patriotism is a sentiment. No doubt it is more than mere sentiment, but at least it has its roots in the emotions.

**Muddled
Thinking** War preparations mean soldiers and uniforms and implied sacrifice and gratitude. And soldiers should be allowed to do as they please!

One of Irwin Moon's great weeks was held in the city armory in a certain city. The city was adjacent to several camps, and naturally the city wanted to play

host to the men in training. Our meetings were to end on Saturday night. A prominent citizen, speaking for a committee of arrangements, asked us to give up our gospel service in order that the armory might be used for a dance for soldiers. A compromise was effected. We had our service early so that they could have their dance later.

Fifteen hundred soldiers were to be in attendance at this dance. The committee had arranged with the personnel directors in several department stores to supply 750 girls as dancing partners.

We think it's a pretty good sample of the muddled thinking we are facing today that a committee of civilians, per-

force the May law, which gives the army power to call for a federal cleanup of prescribed areas if local and state authorities fail to do so.

"Draftees, all of whom were free of venereal disease when accepted for military service, are becoming infected at an increasing rate, he said, adding that the incidence of syphilis in the present army is as high as before the conscripts were inducted, while the rate for gonorrhea has gone up."

Not a very pretty picture, but you will not get rid of corruption by ignoring it. There are some uncomfortable facts which must be faced. America needs to rid itself of muddled thinking. It is time to think straight and fast.



Christmas Gift Suggestions

Give the MOODY MONTHLY

- to your friends. We will inform them of your gift by way of an attractive card.
- to army camp reading rooms. We have a list of these rooms.
- to some soldier in training.
- to the missionaries. We have a list. They will be grateful and you will be glad.

haps mostly church members, would ask that a gospel service be given up in order that a dance might be held.

We would now like to quote from a newspaper article. We are not suggesting there is any link between this article and that dance, but we are pointing out some grim dangers our nation faces in this critical hour. This whole matter needs to be taken out of the realm of sentiment and brought into the realm of the actual and practical. The article is headed, "Venereal Increases in Army Camp Areas Arouse U.S. Official." And here it is:

"Dr. R. A. Vonderlehr, assistant United States surgeon-general, said today that if the public—fathers, mothers, wives—knew the extent to which prostitution exists around some army and navy encampments 'they would go to town in getting it cleaned up.'"

"Dr. Vonderlehr, in charge of the venereal disease division of the public health service, told a press conference that no attempt has been made to en-

force the May law, which gives the army power to call for a federal cleanup of prescribed areas if local and state authorities fail to do so.

**Plant
Early!** It seems strange to read in October, "Many seeds go in the earth now for an early start in the spring." It is the heading on a brief article for home gardeners, but it is suggestive of another kind of planting for another kind of harvest.

Few parents seem to recognize the importance of early planting in the life of the child. Some wait till they are older before attempting to influence them toward Christ. But in the meantime they are being influenced away from Him. The ground of the child's mind will not go untenanted. If you do not plant good seed, the world and the devil will plant bad seed, and the harvest will be weeds rather than flowers.

And so to parents, pastors, and teachers, we say, Plant early!



Some amazing facts have been revealed regarding paper requirements under the defense program. A bulletin of the National Paper

**Fifteen Tons
of Paper to Make
a Battleship!**

Trade Association tells of 30,000,000 defense stamp albums; 100,000,000 pounds of super book paper; and 100,000 pounds of cover paper for soldiers' handbooks. Perhaps the most startling item is the one in our headline. It actually requires 30,000 pounds (or one carload) of blueprint paper for each battleship constructed.

How we could wish the paper might be used in printing gospel messages for general distribution! Battleships have place in the present scheme of things,

MOODY MONTHLY • DECEMBER • 1941

but battleships do not bring peace. The fruit of the gospel is peace.

More attention than ever should be given to the printed page. The Colportage has material for use in the neediest regions, but more must be prepared, printed, and distributed. Pray for the ministry of the printed page.



Here is a thought-provoking word picture of life as it is lived in our country today, and yet it was written in another land, of another people, in another day.

The Fruit of Modernism wrote this of conditions in his own land forty years ago.

This is not theological argument. It is current history written by an observer.

In back of this presentation of average life there are several decades of theological modernism known as biblical criticism, commonly called higher criticism. This school of faith-destroying criticism originated in Germany; then England took it up. Finally, it reached this country, and has been the greatest single influence in the disintegration of Protestantism. If you will read the following quotation carefully, you will recognize how much like the common life of Germany forty years ago is the life of the masses in our country today.

"No less worthless is the entire modern view the masses have of the world. Without proving, they drift with the tide; are the toy of the spirit of the age; a feather incessantly wafted hither and thither by militant 'spirits in heavenly places,' and their master, 'the prince of darkness.' They adopt convenient formulas of thoughtlessness, and think they have proved their point, if they repeatedly assert, 'Science has long since done away with such superstition!' 'No one believes that now!' 'Every one knows now!'"

"But as a rule every one knows nothing. 'Every one' at one time attended a school, and there, willingly or unwillingly, had a smattering of all kinds of knowledge imparted to him. He then served as apprentice, or went out into the world. Now he is a more or less successful business man, a good citizen, and a solicitous father, who meditates day and night on how he may be able to provide for himself and his family. Moreover, he discusses politics at the beer table, is liberal or conservative, a democrat or a socialist, and takes his knowledge of God and the world from the daily papers, his higher education from romances, theatrical plays, and illustrated periodicals.

"At the same time 'every one' believes practically nothing, and knows practically nothing, but parrots certain phrases in keeping with the times, as, 'We are living in the twentieth century!' 'Enlightenment has done away with belief in miracles and other nonsense taught by the parsons!' 'We are in the sign Progress!' But if we lay hold on him intellectually, and demand that he give an account of his view of God and the world, he is presently in great straits, becomes incensed, or excuses himself, saying, 'I am not well versed in the matter; my calling, my vocation demands all my time!' In plain English: 'I have never, not even for an hour, meditated on God and the world, nor on whence I came, whither I go, and what I am.' His bold ap-

pearance notwithstanding, 'every one' is usually a coward. And the more enlightened, the greater coward! With fear of bacilli contagion or blood poisoning, he can be chased through the eye of a needle.

"For though he does not fear God, he fears everything else. And in opposition to the word of Christ, 'Take no thought for your life,' he in his prudence teaches that it is the duty of man to live in constant anxiety and care concerning his existence and that of his family. And if misfortune overtakes him, if his life is imperiled by land or by sea, if fire or pestilence or earthquake menace him, he is beside himself with fear; and if he loses his loved ones, his money or his home, his honor or his health, there is an end of his enlightenment; he is a broken man, takes to strong drink as a comforter, becomes nervously and mentally deranged, or shoots himself, according to well known examples of the modern stage.

"His life is a chain of inconsistencies. He halts between modern enlightenment and ecclesiastic forms that have been handed down, and that he has not the courage to throw overboard; he believes neither in Christ nor in the Gospels, but in case of official information calls himself a Christian 'of evangelical faith,' and has his children baptized and make confirmation vows upon a confession of faith in which he does not believe. At the grave of a fellow club member he can speak eloquently of a 'better be-

yond' and of 'meeting again,' and yet he is terribly afraid of death.

"He extols free thought, and bows anxiously to every pet phrase, every new intellectual style, to the customs of society, and to public opinion. He lauds simplicity, and loves pomp; praises contentedness, and cannot treasure up money enough; estimates humility highly in others, and ever desires to be praised. He is constant y talking of character and culture, and chases after any news or reading matter, be it never so insipid, and after any pastime, be it never so silly, in order to fill up the void in his enlightened soul. His life is an everlasting contradiction; in fact, a continuous lie. And deep down his poor soul sighs, ever and ever feels its poverty and nakedness, and yet wishes to die happy when the end comes."



A friend just reported a Sunday morning service where he preached as a recent visitor. He counted 75 present as the service started, but during the hymn before the sermon he counted again and there were 280 present. What tragic carelessness on the part

Going to Church on Time

of church members! And how irreverent this disregard of the exercises of worship! How difficult to know the spirit of unity in worship when the worshippers miss half the service! Most churches need correction along this line.

Call to Founder's Week Conference

In the providence of God, February 2-8 will bring the Thirty-Sixth Annual Founder's Week Conference conducted by the Moody Bible Institute. The day sessions will be held in the Institute auditorium, and the evening sessions, through the kindness of the Moody Memorial Church, will be held in their spacious auditorium.

Those who were in attendance last year remember the tides of blessing which swept session after session of this conference. The average attendance was better than 10,000 per day last year, and on Missionary Day between 11,000 and 12,000.

The speakers already arranged for guarantee the quality of the forthcoming conference. Alphabetically, here they are: Dr. Carl Armerding, James E. Bennet, Dr. R. Paul Caudill, Bishop William Culbertson, Dr. G. Allen Fleece, Dr. Charles E. Fuller, Rev. Jacob Gartenhaus, Dr. Will H. Houghton, Dr. H. A. Ironside, Dr. Daniel Iverson, Dr. Harold S. Laird, Rev. Roy L. Laurin, Dr. Robert G. Lee, Dr. Harold J. Ockenga, Rev. J. A. Plainfield, Dr. Max I. Reich, Dr. Harry Rimmer, Dr. Wilbur M. Smith, Dr. Ernest M. Wadsworth, C. Stacey Woods.

But this event is to be more than a carnival of preaching and more than a series of Bible studies. It is a conference with a purpose, for it urges its

speakers to pray and prepare with this theme in mind—"America's God-given Opportunity for World-wide Revival Today."

There have been many important meetings in this world of ours during the past few years, but each meeting adds to or fails to touch the confused lives of men. The statesmen have met. The educators and economists have had their gatherings. But brokenhearted humanity seems just as far from a remedy as when the war disease was first discovered.

Now we issue this call for another meeting—yes, another *kind* of meeting. We call to Chicago the Christians who believe *God* must do something. Those who believe in a God of revival power, and who believe that the hope of the world today is not centered in a new leader or a new society but in the old gospel, are invited to meet with us.

Write down the dates—February 2-8. Write them on your prayer list for daily remembrance.

Special arrangements will be made for the care of the largest possible number of guests. Reservations will be cared for in the order received. Fuller information on both program and entertainment is yours for the asking. Please address the Moody Bible Institute, 153 Institute Place, Chicago, Ill.

Moody Monthly

The Coronation of Christ



ONE of the most awe-inspiring scenes of all Scripture is that of the coronation of Christ (Rev. 4, 5). All the elements of eternal glory are gathered together in this wonderful picture. In a sense, it is the consummation of the entire work of Christ, and is the most exalted revelation of the future of the redeemed that we find anywhere in the Scriptures.

We behold our Lord crowned with ineffable glory. We see the redeemed sharing His throne. We hear the adoration of angels. We are awed by the majesty of the presence of God as we catch a glimpse of the lightings, thunderings, and voices that proceed from His throne. As we read this scripture, we bow in adoration. We worship the Lamb who was slain and who has redeemed us to God from every people on earth.

This is the goal to which the Son of God was moving when He left that eternal glory to become incarnate, to live and to die in humiliation. This is the joy that He beheld, and therefore endured the cross and despised the shame. This is the answer to His prayer, "Father, I will that they also, whom thou has given me,

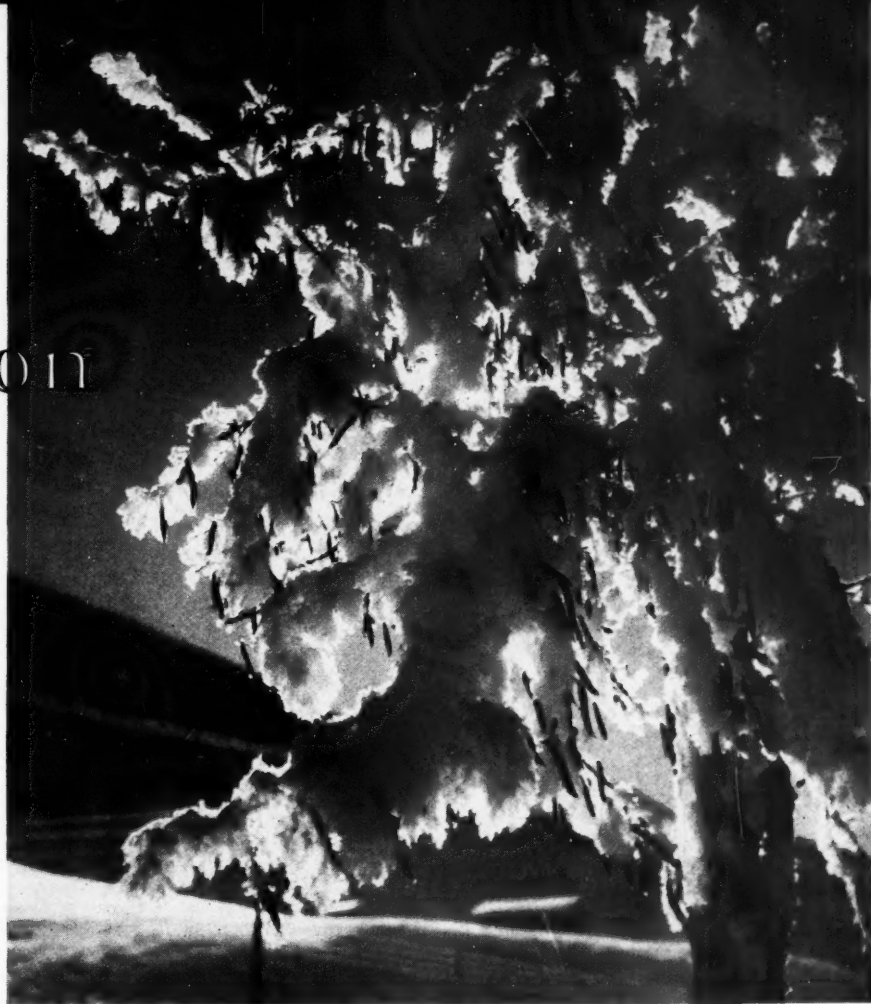
be with me where I am; that they may behold my glory" (John 17:24).

This is a vision of future things. The scene is set in heaven. The time is at the consummation of the purposes of God in the Church, and her completion and translation into the presence of God. The occasion is the crowning of the Son of God as the rightful heir of this world; the consummation of the experiences in glory, which the Church of Jesus Christ will know after she has been raptured to meet her Lord, and as she anticipates His coming to the earth to establish His kingdom in this world.

When the prophet John had portrayed the course of the spiritual history of the Church from apostolic days to the coming of Christ, he was summoned into the presence of the Father. A door was opened in heaven. He heard a voice as a trumpet saying to him, "Come up hither." Immediately he was in the spirit, and beheld the establishing of the throne on which our Lord was to be crowned.

By

Rev. Archer E. Anderson, Th.D.



Meerkamper Photo

The experience of John, as portrayed in these early chapters of the Revelation, is a preview of the experience that awaits the Church of Jesus Christ. Her spiritual history is outlined in Revelation 2 and 3, a history that is replete with failure. The lost love of the Ephesian church becomes the complete indifference of the Laodicean church. Notwithstanding these failures, the Church will yet accomplish the purpose of God in her creation. Through her testimony God will call out from among the nations a people for Himself. When that people is completed, the Church, like the apostle John, will find a door opened in heaven and will hear a voice as it were a trumpet saying, "Come up hither." She will be translated immediately into the presence of God. Her dead will be raised. Her living ones, hearing that shout, will be caught up, as Elijah of old, to be transformed into the likeness of Christ and to meet their glorified Lord in heaven (1 Thess. 4:15-17).



Dr. Anderson is Pastor of the First Presbyterian Church, Duluth, Minn.

THE COMING OF THE LORD FOR HIS CHURCH is our blessed and living hope; our lodestar guiding us through the gathering darkness of the end of the age unto the bright light of Christ's eternal day. It is the bright and morning star, which indicates to us the nearness of the coming of our Lord. As our hearts are torn by the events transpiring so rapidly in Europe, Asia, and America; by the indifference of the Church of Jesus Christ, which robs it of its spiritual power; by the recognition of our own failure and inability to meet the onslaught of the present day, we look away to our blessed Lord. We hear Him say, "Surely, I come quickly." With longing hearts we reply, "Even so, come, Lord Jesus" (Rev. 22:20). We glory in the manifestations of the love of God that we have already known. We magnify Him, who in His infinite grace has constituted us His children through faith in the Lord Jesus Christ. We rest in His

constant care. We drink as deeply as we can of all the streams of His infinite grace. Nevertheless, we know that the full realization of the wonders of the love of God for us in Christ are reserved until the blessed day of which our scripture speaks—the day of the rapture of the Church. Then, when we are caught up to meet the Lord and behold Him face to face, we shall comprehend the fullness of the love of God our Saviour.

THE FIRST EVENT IN THE CORONATION of Christ is the translation of the Church from earth to heaven. He will want His bride to be with Him to behold His coronation. Therefore He calls her into His presence to usher in and inaugurate the scene which will lead to this event.

When the apostle John, by the Holy Spirit, entered the presence of God, he was impressed immediately with the throne and the One who sat upon it. There is no description of celestial glory in this chapter. No mention is made of walls and gates, of foundations and streets. One vision overpowers the apostle—the vision of God upon His throne. It is a vision which gives promise of the revelation of God—Father, Son, and Holy Spirit—to the Church, when she stands complete in His presence.

The throne of God is mentioned, but it is not described. Were it not for Revelation 5:1-7, we would be prone to believe that the One seated upon that throne is our blessed Lord Jesus Christ. We find, however, that the One seated holds in His right hand a book, and later we discover our blessed Lord approaching that One and taking the book from His hand. Therefore, the One upon the throne must be a different person of the Godhead from our Lord Jesus Christ. He can be none other than the Ancient of Days—the Father, who so loved the world that He sent His only begotten Son into the world to suffer and to die on Calvary's cross; who raised the Lord Jesus from the dead, and took him back to His own right hand to be crowned with glory; and who bestows upon the Son the crown of glory that befits Him as the rightful heir of all saints.

The Son of God is present in this scene. He stands—"a Lamb as it had been slain." He stands in the fullness of resurrection, exalted to the right hand of God.

The Holy Spirit is also present. We have Him described as seven lamps of fire burning before the throne; as seven horns and seven eyes, which are the seven spirits of God. We are reminded that seven is the scriptural number of completeness. We can only conclude that the Holy Spirit is here revealed in all His completeness.

THE MYSTERY OF THE TRINITY has not been explained in Scripture. Nevertheless, the Trinity within the Godhead

is clearly revealed. Once, prior to this scene, the Trinity was in visible manifestation. At the time of the investiture of Christ as Priest, when He was baptized of John at the river Jordan, God the Father was in manifestation as He spoke from heaven. God the Son was in manifestation in the incarnate Christ, the Lord Jesus. God the Holy Spirit was likewise in manifestation as He descended as a dove to abide upon the person of our blessed Lord. It is most fitting, therefore, that at the moment of the investiture of Jesus Christ as King of kings and Lord of lords, the Trinity should again be manifested as we behold it in these sacred scriptures. The worship of angelic beings and of glorified saints is seen to be the adoration of God—Father, Son, and Holy Spirit.

*"Look, ye saints; the sight is glorious;
See the Man of Sorrows now;
From the fight returned victorious,
Every knee to Him shall bow."*

The head that once, was crowned with thorns is now to wear a diadem of eternal glory. The Lamb that once was slain on Calvary's cross is now to be crowned on the throne of God. He is to be given possession of the field which He bought in order that He might save the treasure in that field (Matt. 13:44). The cornerstone which men rejected is now to become the head of the corner, and the Christ of Calvary is to become the Christ of God's eternal glory, and subsequently to establish Himself as King of kings and Lord of lords upon the earth.

ABOUT THE THRONE WERE ANGELS. The cherubim are described as the four living creatures, much as we see them in Ezekiel 1. The numberless hosts of angels, which throughout the dispensation of the Church have been ministering spirits sent forth to minister unto the heirs of salvation, are seen as worshipers of God. But the most exalted position given to any worshiper in heaven is that in which we see the Church at the coronation of Christ.

It would seem as though the translators of our English Bible hesitated to use the English equivalent of the word "throne." Our Authorized Version says, "Round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting" (Rev. 4:4). Why should we hesitate to bring the significance of the text literally into our English version? The word "seat" is literally "throne." The Church is to be enthroned with Christ. This scene at the coronation of Christ marks the fulfillment of the promise given to the overcomers. They are to sit with Christ in His throne, as He sits with the Father in the Father's throne (Rev. 3:21).

Who can comprehend such infinite grace? Who can fathom such incomparable love? Who can fail to worship God (Continued on page 208)

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Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.—Matthew 2:1, 2



The Gifts of the Wise



AS the story of the birth of Christ is one of perennial interest, let us take one aspect of such a glorious theme, namely, the reverential approach of the Wise Men to the house where the young Child lay.

The Magi were doubtless Gentile astrologers. How many came to Jesus we are not told. The prevailing idea that there were three, possibly originated from the three gifts presented to the Babe. There is also no scriptural authority for the many romantic tales that have gathered around these seekers after Christ.

This, however, is evident—they studied the stars and the Scriptures. Being descended from Ishmael they knew that a star would arise out of Jacob (Num. 24:17). Thus divinely instructed and led, they associated the appearance of a unique body in the heavens with the coming of Jesus into the world.

Our purpose in this meditation is to draw attention to the gracious treatment of Jesus by the Wise Men who had journeyed far to gaze upon the long-promised One.

They put Christ first. A study of the birth-narrative in Matthew 2 convinces one that the Magi realized that Jesus should have the pre-eminence. Reference is always made to "the young child with his mother," never Mary and the Child. Roman Catholicism has reversed the order and given to Mary love, adoration, and worship as the "Queen of Heaven." In the religious exercises of the Roman Church, Christ has second place. This, of course, is contrary to Bible teaching.

Alas, this is the sin, too, of some who profess to be Protestant Christians. Are

they not guilty of allowing other persons and other things to supersede Him within the heart? The apostle John exhorts us to keep ourselves from idols. What is an idol? An idol is anyone or anything taking Christ's place in a life. If we are conscious that the Master does not have the place of pre-eminence in all things, may we at this very moment tear the idol from our hearts and worship only Him who claims first place.

And His ascendancy to the throne does not mean the impoverishment of life. There is always room for legitimate affections where Christ is first. All the attachments of life are sweetened and enriched if He is Lord. The Wise Men put Jesus first.

They worshiped Him. It would appear that the Babe was no longer in the manger, for we read that "when they were come into the house, they saw the young child . . . and worshiped him" (Matt. 2:11).

As soon as the Magi entered the house, they knelt with their faces toward the ground, an eastern custom observed by all those coming into the presence of a king. The moment they saw the Child they fell down and worshiped Him as King. It is interesting to note the contrast in verses two and three. In verse

two, king has a capital "K"—"born King of the Jews," for the reference is to Jesus; but in verse three a small "k" is used—"Herod the king." The Wise Men, then, by their worship placed Jesus above Mary, and also above earthly sovereigns like Herod. And this is likewise evident—they would never have prostrated themselves as they did if Christ had been a mere baby, an ordinary child born in a natural way. To them Christ was not a personality to be criticized and questioned, as, alas, men are doing today in a cold, arrogant fashion, but One to be worshiped and adored.

What do we know about coming before Jesus as worshipers? If we analyze our approach to Him we shall find that we are forever coming to Him as paupers and beggars. We crave some provision, material or otherwise, from His bountiful hand. But we must take time to cultivate true spiritual worship. Thinking of who and what He is, we must adore Him.

They gave their best to Him. Once in His presence, they proved their appreciation of the Child's worth. Treasures and gifts were cast at His feet. Let us mark the stages of the approach of the Magi.

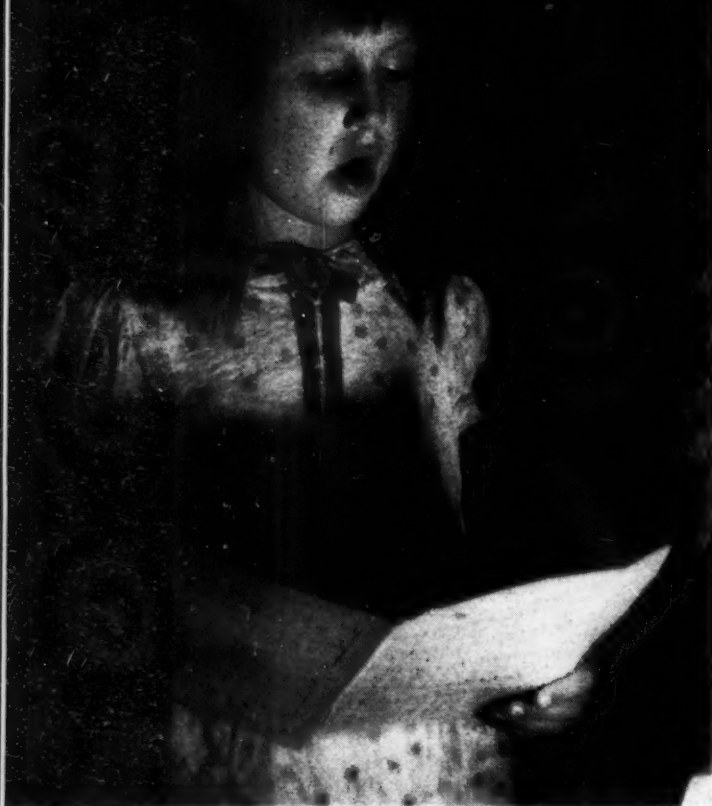
First, *they brought themselves*—"When they were come." They knelt at the feet of Jesus as seekers, as worshipers, before acting as givers. Some patronize Christ with gifts but withhold their lives. Substance is surrendered but self is withheld. The surrendered life is the foundation of surrendered possessions. Ourselves first, then our offerings.

Second, *they opened their treasures.* What these treasures were, we are not told. Possibly they were some priceless articles worthy of being received by a king, which served as mementoes of their visit. It is evident, however, that these opened treasures indicated that the Wise Men were willing to hand back what the Lord as Creator had made possible for them.

Have you opened unto Him your treasures? Or do you count what you possess as your own? Some who reverently sit at the feet of Christ fail to reach the stage of opening unto Him

By

Rev. Herbert Lockyer, D.D.



Stem Photo

their treasures. Yet nothing is too good for Jesus, who although He was rich, yet for our sakes became poor. And when we bring our very best we seem to hear Him say, "What hast thou that thou didst not receive?" Our treasures, what are they? Abilities, talents, time, money, possessions, our heart's devotion—these are treasures the Lord loves to receive if willingly surrendered.

Third, "*they presented unto him gifts.*" The word for "presented" is really "offered," and is a sacrificial term used several times in Hebrews. It is the same word that is used of offerings dedicated to God, for His service—"Offerings to God" (Luke 21:4). Sacrifice, then, was the bestowal of those gifts by the Wise Men.

Now, the nature of the gifts offered to Jesus that first Christmas morn are symbolic of many deep spiritual truths. Gold, frankincense, and myrrh can represent the person and work of Christ, and also the best that believers can offer their Lord.

Gold—the King. This foremost gift can represent Christ's royalty as King, seeing that gold is distinctly accepted as a sign of royalty. Given to Christ it signified the recognition of His deity. Gold can also be used as a type of

noble character (Rev. 3:18).

Coming to ourselves, it can stand for all that is precious in life. Does He have our gold? It is His by right; "the silver and the gold are his." Our golden joys, golden love, golden successes, are they His? Perhaps we have not much that is of a golden nature to give, yet meager offerings, if they represent the best we can surrender, are counted as precious in His sight.

We can also make the gold represent the *spirit* part of our nature, which is the most precious, the golden possession of our being. Mary likewise brought her gold. "My spirit hath rejoiced in God my Saviour." And, truly, He is worthy of the dedication of the best we have in person and possession. Let us give Him gold, pure gold, not alloy; our life and character, not a mere formal adherence.

In the *gold* we have Jesus as King. In the golden things we offer Him we recognize His claim, as the Sovereign of our lives, to the most valuable gifts they hold.

Frankincense—the Prophet. This fragrant resin, procured by the slitting of the bark, is not to be identified as the incense used in the Tabernacle of old, which was compounded of this and other aromatic gums. The incense the angel offers with the prayers of the

saints (Rev. 5:8) should be translated "frankincense."

This further costly gift of the Magi speaks of the purity and fragrance of Christ's life as Prophet. Truly, grace was poured into His lips. He was ever obedient to the word and will of God. The holy aroma of obedience was His. Is this our gift to the King?

Frankincense can stand for the *soul*, the central part of the nature, our real life, the inner shrine in which all our powers should act as censers bearing incense continually before the Lord. But do we yield the offering of the heart? He comes claiming our affections, devotion, will, mind, strength—our all. Is He disappointed, or does the sweet incense of love and prayer and surrender rise continually before Him?

Myrrh—the Priest. Having a somewhat balsamic color this gum carried a bitter taste. As an antiseptic it had medicinal qualities, and is therefore a fit emblem of the healing powers of the Great Physician. It can also speak of Christ's suffering and sacrifice as the Priest. At the cross He was given this resin mingled with vinegar; and Nicodemus embalmed His body with the same bitter ingredient.

In the myrrh, then, the Wise Men recognized in Jesus the Priest, the Lamb, the Scapegoat. It was a prophecy of His sacrifice. And what myrrh He gave!

Applied to ourselves, the myrrh symbolizes an aspect of giving we often neglect.

Has the myrrh been offered? What do we know of the death of self-ambition, self-pride, self-defense, self-glory? The myrrh can mean the laying in the dust of life's glory, dead. Myrrh can represent the *body*, the part in which we toil and suffer. But if trial and suffering are laid at His feet and borne for His dear sake, then every bitter cup is sweetened. If the myrrh stands for sorrow, weakness, grief, fear, and tears, then in our helplessness let us take all to Him who is the all-sufficient Friend.

Christ's offering of myrrh for you and me was a bruised and broken body, and He offered it gladly.

Mary offered her myrrh. Surrendering her body to the Holy Spirit, Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38). At the Christmas season the Lord awaits our offerings of myrrh. "Present your *bodies* a living sacrifice," so that within such the Holy Spirit may form Jesus more perfectly.

In *The Following of the Star*, Florence Barclay causes David Rivers to say: "My offering of myrrh to my King is a grave in a lonely African forest, and I offer it gladly." Have you caught this vision? Let your grave be one in which all selfish desires and indulgences are buried. Be among the wise who put Jesus first, worship and adore Him, give Him the heart's best. He expects from you this Christmas the gold of obedience, the frankincense of worship, the myrrh of sacrifice. And you would not willingly disappoint Him, would you?

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And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.—Luke 22:31-33.

THIS statement is a revealing flash-light picture of Peter as the all-seeing eyes of Christ saw him. He was worth a special effort on Satan's part to secure control of him. There was much about him as worthless as chaff, but there was also wheat. Therefore he was the subject of special and prevailing prayer on the part of his Lord, and destined to be greatly used in the kingdom.

He was a concentrated bundle of human nature, the most human of all saints, and he appeals strongly to most of us because he was like so many of us. The testimony of his wife and mother-in-law, all living in the same house, were it available, would throw a flood of light on both his character and disposition.

There was nothing stilted or artificial about him. What he thought he said; what he was he did, because he couldn't help himself. He was at once a miserable failure and a magnificent success. Having his heartbreaking faults, by God's grace he fought them to a finish, and his disastrous weaknesses were at last changed to glorious strength by the conquering love of Christ.

THE SON OF A WELL-TO-DO FISHERMAN, Peter was a "roughneck," the type of he-man Christ Jesus greatly loved. He chose three such for His intimates—hard-swearing Simon, blood-thirsty James, and blustering John. There is more instinctive religion in that kind of man than most of us dream could be possible. We see Peter in our text as one who was

CALLED. The call, "Follow me," coming from the lips of the Man of Galilee to this man of the sea, marked the dawn of a new day for Peter, and many like him.

That day the seed of eternal truth was planted deep in his mind, and began to bring forth unto everlasting life. The light of eternal love began to glow in his darkened heart and warm the recesses of his hungry soul. The power of God, incarnate in this strange Nazarene, began to remold his whole being, from center out, slowly but surely.

In the Metropolitan Museum there is treasured Rodin's great piece of sculpture, "The Hand of God." It is not very large, but few people pass it without more than a passing glance. There is

"And praises sing
to God the King,
and peace to men
on earth."



Stem Photo

something arresting about it. A mighty hand of power is pictured rising from a solid block of white marble. The fingers of that hand clutch a lump of clay, from which is being formed two indistinct figures—a man and a woman. The first impression is a sense of incompleteness. The work seems rough and unfinished. But close study reveals the consummate genius of the artist. He wasted no strokes. Nothing more is needed to picture the vision of his soul. So God created, with infinite power, pains, and patience, and His work is not finished yet. The consummation of His labors, the redemption of the body, is still in the future. Man is in the making as he is being conformed to the image of His Son. It is not difficult

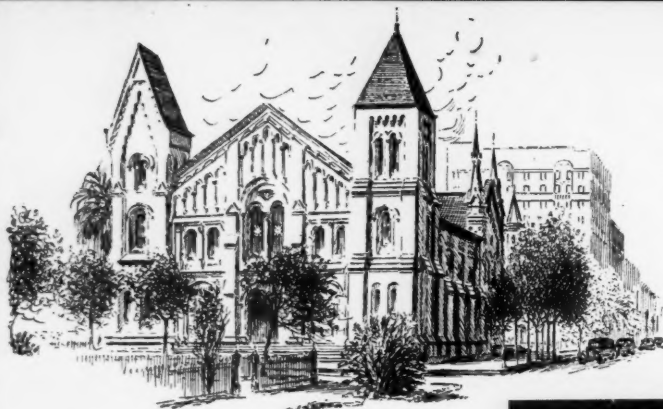
to see the connection between Rodin's masterpiece and the making, or remaking, of Peter, as he was slowly, painfully, but graciously molded by the hand of God—not with every detail complete, and every feature smooth and polished, but as a living stone fit for the eternal temple of God.

We know he did not come suddenly into a realization of the truth and a soul-transforming knowledge of the Christ, as did Paul on the Damascus road. He gradually grew into the light as the day dawns over the eastern hills.

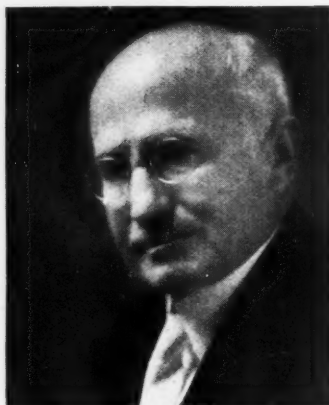
CHALLENGED. Just when the glorious truth gripped his soul never to

By Rev. Wil R. Johnson, D.D.

THE MOST HUMAN SAINT



Dr. Johnson is Pastor of the First Presbyterian Church, Galveston, Texas.



let go, we cannot say. Probably it was on that fateful day when Jesus challenged the disciples with the startling question, "But whom say ye that I am?" (Matt. 16:15).

It was at once a searching and a vital question. It was not, "What do you think of my doctrine or my marvelous works?" But, "What do you think of me? What think ye of Christ? Whom say ye that I am?" It is still the question of all questions today.

The answer was a great confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16). It has never lost its power to thrill the heart of faith! It must have thrilled the hearts of the disciples who heard it. It certainly thrilled the heart of Christ. Perhaps most of all it thrilled Peter himself. It meant the crystallization of his faith, the confession of a deep-rooted conviction. He had long half believed it, and now he had confessed it. The last bridge was burned behind him, and he was on record before men, angels, and demons. And the expression of his faith confirmed his salvation in his own soul's depths.

Many a soul has never grasped the reality of saving truth until such confession has been made. In the Town Hall, Sydney, N.S.W., Charles M. Alexander once called to the platform a man whose fine voice he had detected among five thousand men in a great song service. He asked him to sing as a solo the song they had been learning. After a moment's hesitation, the great baritone pealed out:

*"He will hold me fast! He will hold me fast!
When I fear my faith will fail,
He will hold me fast!"*

There was a unique power in the song, and when the last note had died in beautiful echoes, the leader put his arm around the shoulder of the singer and said, "That was splendid! Tell me, are you a Christian?" "Yes," was the answer. "How long have you been a Christian?" "Just a few seconds," was the reply. "What do you mean?" asked Alexander. The singer simply but dramatically said, "I definitely decided for Christ while I was singing this solo."

The crying need of this generation, as

of every other, is the heroism of what we believe. Peter's confession was the rock upon which the Church was built, and has continued to build through all the centuries. What the world needs, and the Church must always have, is believers who are willing to put creeds into deeds, convictions into confessions, and to stand before the world unafraid and unashamed.

WHAT WOULD YOU THINK OF TWO MEN, close friends for twenty years, one a Christian and the other not, and the first making no effort to influence the other for Christ? There were two such, and one day Jim said something like this to his friend, "John, how long have we been friends?" "About twenty years." "We have never had any differences, have we to speak of?" "No, Jim, we have been pretty good buddies. We have hunted, fished, camped, and lived together with scarcely a ripple of unpleasantness." "John, how long have you been a Christian?" "I guess around thirty years." "Well, John, I must say I don't believe much in your Christianity. If it is the real thing, it must teach you to love people. And you don't love me a particle. Me, your best friend." Resentfully John protested, but Jim continued, "You have been a Christian for thirty years, and my friend for twenty years, and in all those years you have never opened your lips to me about your Saviour or my own soul." What pitiful Christian cowardice! Where is the heroism of what we believe? How much better is the world for what such a man believes? What has he done for it, as a follower of Him who died for it?

Peter could scarcely be such a man.

What he felt, he had to blurt out, to the everlasting blessing of himself and a countless multitude of others. Thank God there have always been such as he in every generation.

CARED FOR. But bold as he was, Peter needed caring for. There is no more tender, understanding statement in the Word of God than, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

Failure was farthest from Peter's thoughts. He was absolutely sure of himself. He declared he was ready for prison and for death with Jesus. It was an outcropping of that most deadly of all kinds of ego, spiritual pride—the pride that goes before the bitterest of all falls. Well has it been said that man's distrust of himself is in proportion to his trust in God.

Failure was certain when Peter's faith in his Lord was eclipsed by overdeveloped self-confidence. Jesus knew it, and prepared for it as only He could. He hedged him about, and undergirded him with prayer. "I have prayed for thee, that thy faith fail not." Why faith instead of courage, or strength, or loyalty? For the simple reason that faith is the vital thing. Courage may falter, strength may weaken, loyalty be undermined, resistance break down, and love grow cold, but if we can still believe, all is not lost. We "are kept by the power of God through faith" (1 Pet. 1:5). "This is the victory that overcometh . . . even our faith" (1 John 5:4). Faith links our need with omnipotence. And faith is God's gracious gift in response to our Lord's intercession.

As Peter was kept, so are we, and all who are His. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). What He then did for His sorely tried disciple, He does for you and me every day, preparing us for the unseen emergencies of tomorrow. And so it is that though we often stumble, we are not utterly cast down.

BUT HOW TRAGIC WAS PETER'S FAILURE! His denial of Christ was only outdone by Christ's betrayal. Significantly the Word says, "It was cold," on that fateful night. As Peter was let into the court of the high priest's palace and saw the Roman soldiers and palace servants gathered about the flickering flames he felt the chill of the night. Standing aloof for a moment, he felt like an outcast as he noted the dark, hard faces, and listened to the heartless conversation. But he dared not stand apart too long lest he become conspicuous. Looking across the firelight he possibly saw the faces of some who had been in that mob that came to arrest Jesus an hour before. The icy hand of a great fear clutched his heart! An awful moral chill gripped his soul and forced his lips to speak words of shameful denial when a servant girl asked, "Art not thou also one of this man's disciples?" (John 18:17).

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this sorely shaken soul, none of us can ever know! It was cold a few nights later when Peter said, "I go a fishing." And others went with him. Through the long chilly night they labored fruitlessly, until in the faint dawn of a new day a Figure was seen standing on the beach beside a blazing fire (John 21). John said, "It is the Lord." And Peter flung himself into the water and swam to the feet of his Lord. As he crouched there, shivering, a strangely sweet glow began to warm his heart as the kindly question reached his ears, "Simon, son of Jonas, lovest thou me?" followed by the gracious commission, "Feed my sheep."

COMMISSIONED. "When thou art converted, strengthen thy brethren." "Feed my sheep . . . feed my lambs . . . follow me" unto death, even the death of the cross. So was the failure commissioned to service and sacrifice.

Peter's repentance was a terrible experience. The way back was hard and bitter, as it always is. The days between the arrest of Jesus and the meeting on Galilee's shore must have been a living hell to the heart-stricken disciple. Time and again he must have compared himself with Judas and envied the traitor his miserable end, perhaps even accusing himself bitterly of lacking the courage and decency to rid the world of his vile presence. The remembrance of Christ's reproachful look, accompanied by the accusing echo of the third cockcrow, haunted him like a shadow by day and made his nights a misery. When he "went out and wept bitterly," it was but the beginning of seemingly endless hours of heartbreaking grief. But "godly sorrow [that] worketh repentance to salvation" (II Cor. 7:10) is a precious thing in God's sight. It is an indication of the prodigal coming to himself, longing for his father's home and the blessedness that once he knew.

This man must have been profane at heart, else he would never have sought to confirm his denial of Christ by cursing and swearing. He must also have been an inherent coward, or he would never have so basely disowned his Lord. But how amazing was his strength when he arose from the depths and repented of his sin! A landlubber once asked an old boatman, "If one were to fall from this pier into the water, would he be drowned?" With a quizzical smile the old man answered, "Well, no. It isn't falling into the water that drowns a man." "What then is it?" "Staying there!" was the emphatic answer. Nor is it falling into sin that damns a man, but staying in it by refusing to repent and turn to God for pardon. Peter's repentance was real and thorough.

His restoration was as beautiful as it was blessed. First there came the special message from the risen Christ by a special messenger: "Go . . . tell his disciples and Peter" (Mark 16:7). All were invited, but the only man whose name was mentioned was the one whose heart was broken. Then followed the revelation of the empty tomb, as Peter and John ran to the graveside that glorious Easter morn.

(Continued on page 214)

December, 1941



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Fear Not!

By James A. Dillon

Not to the priest in the temple of old,
Not to the king in his palace of gold,
Not to the famous—the men of the hour,
Not to the great with their might and their power;
But to the shepherds, alone in the night,
God sent His glorious angels of light,
Bearing their tidings, so blessed and true,
"Fear not! A Saviour is born unto you."

Not to the men who in arrogant pride
March ever on over life's surging tide;
Not to the boastful who make their life's aim
Only to seek after worldly acclaim;
But to the humble, the meek, and the low,
When in the night of great trial and woe,
God sends His Spirit to whisper anew,
"Fear not! Your Saviour abideth with you."





Along the Way of Salvation

This is the way, walk ye in it.—Isaiah 30:21.

By REV. C. H. SUCKAU, D.D.



WE were on one of our missionary journeys in the jungles of India when we came to a fork in the road.

Since there was no signpost to direct us to the next village, we were in a dilemma. A native preacher, taking the fork to the right, said, "This is the way." But I was certain that he was wrong, and pointing to the left fork said, "No, this is the way." After some disputing, we decided to compromise. Three of us took the fork to the left, and three the fork to the right. I think the two men that went my way had their doubts, but they followed me because I was a white man who, they thought, should know everything.

As we wended our way, the jungle about us became more and more dense and our road less traveled. Gradually it dwindled down to a mere footpath. Since we had gone too far now to return, we decided to follow this path, hoping it would lead to some village. By this time night had overtaken us. Hemmed in by the dense forest from which no star was visible to direct us on our course, we were going more and more astray. The footpath which we had endeavored to follow became so indistinct in the darkness, that we were absolutely lost without any chance of finding our way out of the jungle before daylight.

We were then confronted with the question of how and where to spend the night. The jungle was known to be frequented by panthers and tigers. The very thought of this caused us to tremble with fear, and we looked about for a tree in which to spend the night in comparative safety. To make matters worse, one of the more imaginative of the native men began to weep because his wife would be left a widow and his children would be orphaned, should a tiger or panther devour him! Then, in answer to our prayer, we heard a man singing as he came along our lonely path. He was singing not for joy, but to frighten the jungle beasts away! But a more beautiful song I have never heard! Through this stranger's kindness we were brought safely to our destination for the night, where the rest of our party, to my chagrin, had arrived three hours before. I, the white man, had chosen the wrong path.

I have described this embarrassing incident to show how important it is to walk in the right way. We may be perfectly sincere and honest in our opinions; our way may seem right to us, and yet it is possible that we are going farther and farther astray.

Perhaps I was not entirely to blame for choosing the wrong path in that unmarked jungle. But in the walk of life there is no excuse for being lost, for God has placed signposts along the way of salvation to keep us from going astray. Let us look at four of these.

THE FIRST SIGNPOST TO BE CONSIDERED along the way of salvation is *believe*. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). "This is the way, walk ye in it."



There are seemingly two ways by which we may be saved. Man is prone to think that he can be saved by being good. Some of us have been told that we must be virtuous young men in order to inherit eternal life. Being good is an essential part of salvation which we shall consider later. It must be clearly understood, however, that no one can be saved by being good, or by keeping the law. But, somebody may say, Jesus said to the rich young ruler, "If thou wilt enter into life, keep the commandments." Note carefully, however, that this reply was given by Jesus to the young ruler on the basis of his question, which was a question of *doing*. He had asked, "What good thing shall I do, that I may have eternal life?" (Matt. 19:16, 17). The result was that he went away sorrowful and was not saved because he was unable to fulfill the law's demands.

YOU ASK, "HOW MAY I BE SAVED?" God's answer is the same that He gave to a lost sinner in Philippi, "Believe on the Lord Jesus Christ, and thou shalt be saved." God has made provision for our salvation. "He gave his only begotten Son, that whosoever be-

lieveth in him should not perish, but have everlasting life" (John 3:16). What are you, dear reader, going to do about God's gift to you? The natural and reasonable thing to do is to accept it. This is exactly what "believe" means—accept Jesus Christ—receive Him. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Have you ever definitely accepted the Lord Jesus Christ as your personal Saviour? If not, will you do so now as you read these lines? This is the first thing you must do to be saved.

I want to give you a word of warning at this point. When you first walk this new way of salvation you may be overjoyed with glorious feelings. Your feelings will not always be the same. Therefore, do not base the assurance of your salvation upon them. There are two factors that will give you assurance of salvation. One is a definite promise from God's Word. We have referred to several such promises, and I would urge you to take one of them for yourself, memorize it, and repeat it over and over again as you walk along this new way.

The other factor that will provide you assurance of salvation is to observe whether or not a change has come into your life. You are now a son of God. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). The sinful things of the world, in which you formerly had your delight, will become more and more distasteful to you. New joys and pleasures will more and more replace the old things of the world, because you now have a new nature which craves the things of God. You will no longer habitually and deliberately continue in sin, but will live more and more unto God. By these two things you will be able to tell whether or not you have entered upon the right way of salvation.

WE CONSIDER NEXT THE SIGNPOST marked *confess*. "If we confess our sins, he is faithful and just to forgive us



our sins, and to cleanse us from all unrighteousness" (I John 1:9). "This is the way, walk ye in it." When you have accepted Christ and believe in Him

as your personal Saviour, you will ask yourself the question, "Is it possible for me to lead a clean and sinless life? What would happen if I should sin?" The Bible tells us what we must do in such circumstances. It admonishes us to refrain from sin. God, however, knew that it would be impossible for His children to live a sinless life, so He made gracious provision for our cleansing when we fall into sin. John writes, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). When Christians sin they become defiled and their fellowship with the Father is broken. This fellowship must be restored. It is for this restoration that we need an Advocate with the Father, the Lord Jesus Christ.

Look for a moment at the wrong way. A believer is not cleansed by believing on Jesus Christ. You cannot be cleansed from sin by telling God that you still believe in His Son Jesus Christ as Saviour, though this be true. This is the way by which you were saved. You were not, and no one can be saved by confessing his sins. This is the way for cleansing. These two provisions by God are entirely distinct and have their respective spheres of operation, which should never be confused.

But "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In response to God's provision for cleansing and restoration of fellowship, we must confess our sins.

IN JOHN 13 WE HAVE A BEAUTIFUL ILLUSTRATION of a Christian's cleansing. Jesus was washing His disciples' feet. Peter remonstrated. But Jesus told Him that if He did not wash his feet he could have no fellowship with Him. Whereupon impetuous Peter said, "Not my feet only, but also my hands and my head." Then Jesus spoke to him these highly significant words: "He that is bathed needeth not save to wash his feet, but is clean every whit" (John 13:9, 10, marg.).

I learned to understand this verse through an incident which I observed while at a large heathen conference in India. We had pitched our tent near the hut of a Brahman. One noon I watched this Brahman come back from his daily ceremonial bath. At the door of his hut he stopped, dipped water from a large waterpot, and dashed it upon one foot. After this foot had been thus cleansed he set it inside the door, and proceeded to wash the other foot. Having thus cleansed his feet from the dust which had settled on them along the dusty road he was cleansed, and was permitted to enter and fellowship with others at the noonday meal. Notice the Brahman had

bathed, and needed only to wash his feet. Christians are bathed at the time of their conversion, but need to be cleansed daily from sin which defiles them along life's road. Jesus does this if we confess our sins. This is the way to be cleansed and become fit for fellowship with Him.

Let me warn you at this point of the way of salvation, that it is not by feeling sorry and weeping, nor by agonizing in repentance, that a Christian's sins are forgiven, but by confessing.

OUR NEXT SIGNPOST IS MARKED *yield*. "Neither yield ye your members as instruments of unrighteousness unto sin: but *yield* yourselves unto God" (Rom. 6:13). "This



is the way, walk ye in it." God has not only provided for salvation and cleansing, but also for victory over sin. We are not to continue in sin, there-

fore He has given us the Holy Spirit whose work it is to keep us from sinning.

Man wants to obtain victory over sin by fighting and struggling. The apostle Paul came to realize the futility of trying by his own efforts to do good and to shun evil. "To will is present with me; but how to perform that which is good I find not" (Rom. 7:18). We cannot secure victory over sin by fighting and trusting in our own strength. This is the wrong way and results in failure.

We are told to fight the good fight of faith, which means that we should continually *yield* ourselves to God by maintaining the attitude of faith. We continue to believe for our salvation, and in like manner we must continue to believe for victory. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). Herein lies the secret of victory. Every child of God has dwelling in him the Holy Spirit. Without the Spirit you could not become a child of God. The Holy Spirit has come into your heart to stay. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16). This prayer is answered in behalf of every Christian. But the Holy Spirit does not force us to do good and to shun evil. Our responsibility is, therefore, to *yield* to Him our conscience and our will in all His bidding.

LET ME ILLUSTRATE THIS. A farmer owns a young horse that has not been broken in. If he should hitch it to a light wagon it would probably balk and break everything to pieces. In order to break in the young horse, he hitches it to a heavy wagon together with an older horse. The young horse balks but cannot get loose. It has to pull along with its older mate. If it refuses to obey it is punished. Soon the young horse gives up balking and *yields* its stubborn will to the farmer's guiding reins. The result is that after a reasonable length of time, the young horse is fully broken in and the farmer can use it wherever he chooses.

That is exactly what the Holy Spirit wants to do with you. He must "break you in" so that you will yield your stubborn will to His. This is sometimes called *sanctification*. The name matters little. The control of the Holy Spirit of the old nature and the manifestation of the new is His purpose in the life of every believer.

A word of warning may help you. Do not think that you must have more of the Holy Spirit in order to have victory over sin. It is a fact that as a Christian you have all of the Holy Spirit. The question is, Does He have all of you? The sooner and the more you *yield* yourself to the Holy Spirit, the sooner and the more will He be able to control you and give you victory over sin.

THE LAST SIGNPOST THAT WE WANT TO CONSIDER is one marked *grow*. "As newborn babes, desire the sincere milk of the word, that ye may *grow* thereby" (I Pet. 2:2). "This is the way,



walk ye in it." One of the greatest joys in life is to watch a baby grow. Babies are lovely and we would not want to be in the world without them. On

the other hand there is nothing sadder than a baby that does not grow, a baby that grows physically but fails to develop mentally. I know of such a case and frequently visit the home where there is a full-grown man who is still a little child mentally. An accident arrested his mental growth, and he has the mind of a child about four years of age.

How utterly sad to see Christians who remain babies throughout their spiritual lives. Paul writes about such in his letter to the Corinthians when he says, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (I Cor. 3:1). He had tried to help them grow by feeding them meat, but they could not digest it. Evidence of their babyhood was the fact that envying, and strife, and divisions were prevalent among them. The time comes when Christians should "put away childish things."

In His Word God has provided milk and bread and strong meat by which we may grow. What is to be our response to this provision? We must do like Jeremiah, who said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is therefore necessary to read His Word daily in order to increase and strengthen our faith. Paul encouraged the Christians at Ephesus to hold the truth in love and to *grow* up into Him in all things.

NOW FOR ANOTHER WORD OF WARNING. Suppose our mothers prepared and gave us food only on Sundays. How many of us would have survived? How many of us would have grown up? How-

(Continued on page 247)



Why I Believe

in the Vicar

CHRISTIANITY differs from all other religions of the world in that it is pre-eminently a redemptive religion, setting forth a system in which guilty, sinful men are brought to salvation through pure, unalloyed grace. In contrast with this, all the pagan religions and all the philosophical systems teach that man must earn his own salvation by good works. The natural man, accustomed to a world order in which every thing and every person is evaluated in terms of works and merits, finds it very difficult to believe that a system of pure grace can be true. He wants to earn his salvation, and persists in believing that he can do so, until the eyes of his spiritual understanding are opened by the work of the Holy Spirit.

By the atonement we mean that work which Christ performed for His people, through which He removed the curse under which they labored, while at the same time He lived for them a life of perfect obedience to the moral law, and thus secured their admission into heaven. And when we say that the atonement was vicarious we mean that the work was accomplished not by the people themselves, but by another, who acted for them as their legal representative or substitute.

Our knowledge concerning the atonement is, of course, limited to what God has seen fit to reveal concerning it. Human philosophy and speculation can contribute practically nothing toward our enlightenment in this matter, and should be held in abeyance until we have heard what the Scriptures have to say. We believe that this doctrine lies at the very heart of the Christian system, and that if we are to have an intelligent faith we must know what it was that Christ accomplished for us and how He did it. Not all mystery can be removed, but certainly the Scriptures supply the interpretation of the death of Christ that the inquiring mind legitimately asks for.

THE SCRIPTURES ASSERT OVER AND OVER again that salvation is not by works but by grace; that it was purchased for us by Christ, and mediated to us through the work of the Holy Spirit. By grace we mean the free and undeserved favor of God as shown toward the undeserving, specifically as shown toward the ill-deserving, toward sinners. In one

*In presenting this series of articles on "Why I Believe," the MONTHLY has sought experts in various fields to give their testimony in line with the particular subject committed to them. It is not to be understood that the MONTHLY endorses all the views of these writers on other subjects.—The Editors.

of Paul's most condensed statements of Christian truth we read: "For I delivered unto you first of all that which I also received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (I Cor. 15:3, 4, R.V.).

Here first place is given to the fact that Christ as our Substitute received the penalty which was due to us. "Christ died for our sins," was the fundamental fact of the early Christian message, the cornerstone of its faith. This system, when first announced, was "unto Jews a stumblingblock, and unto Gentiles foolishness," but unto them that believed it was "the power of God, and the wisdom of God" unto salvation (I Cor. 1:23); and to the present hour it continues to excite those same divergent reactions in the different groups of mankind.

By way of background we should remember that God created man holy, that is, perfect of his kind and with a positive inclination toward virtue, yet fallible. He was created not as a machine or automaton, but as a free moral agent, capable of choosing good and going on to perfection, or of choosing evil and plunging himself and everything connected with him into disaster. There were certain inevitable risks which had to be taken if he was to be truly free. God entered into a covenant of works with him, placing him on probation for a limited period of time, promising the blessings of eternal life if he was obedient, threatening the penalty of eternal death if he was disobedient, and appointing him the official and legal representative not only for himself but for all his posterity. Thus there was afforded under the most favorable terms possible the opportunity to secure for himself and for his posterity an inestimable blessing.

IN LANGUAGE WHICH IS AT ONCE CHILDLIKE and profound, the third chapter of Genesis tells us of the fall of the human race. In view of God's previously expressed good will toward man, the large degree of liberty allowed him, and his full knowledge of what the consequences would be, his disobedience was especially heinous, because through it he in effect transferred his allegiance from God to God's worst enemy, the devil. The result was disastrous. By that fall Adam brought himself and his descendants into a state of depravity, guilt, and condemnation, a state in which the intellect is blinded to spiritual truth, the affections corrupted, and the will enslaved to sin. While man still has a sense

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Vicarious Atonement*

Prof. Lorraine Boettner

of freedom within the limits of his nature, it is a freedom only for selfish or personal actions, a freedom for action within the humanitarian plane, but never a freedom in which he chooses to do good for the sake of honoring God or of doing right simply because it is right. This condition naturally leads to the commission of other and more flagrant transgressions, and eventually to the pains of hell.

The penalty of death which was threatened for disobedience involved a great deal more than mere physical death, which is the separation of the soul from the body. It was, in fact, the precise opposite of the reward promised, which was life in heaven. It involved primarily spiritual death, which is separation of the soul from God. In this broader sense death means an abandoned spiritual condition which is as hopeless, and, if not arrested, a condition which eventually becomes as aggravated, as that of the devil and the demons; for in principle there is no essential difference between the moral nature of a fallen man and that of a fallen angel. Their difference is not one of kind, but of degree. And that the penalty for sin did relate primarily to man's spiritual nature is seen in the fact that Adam did not die a physical death for 930 years after he disobeyed, although he died spiritually and felt himself at enmity with God the very instant he sinned. From that day to this his unregenerate posterity has shown the same aversion to righteousness, the same enmity to God, and the same affection for sin.

IN HIS FALLEN CONDITION man is absolutely helpless. In Scripture language he is dead in trespasses and sins (Eph. 2:1, 5). His whole attitude toward God, so far as he thinks of Him at all, is one of opposition and enmity. None of his actions, regardless of how good they may be when considered only in themselves, are meritorious in the sight of God, for they are performed with wrong motives. Never does he act with the purpose of honoring or glorifying God. Hence all of his actions have a vitiating principle, a fatal defect, and can in no wise merit salvation. Man has

neither the ability nor the desire to reform himself or to bring himself back into right relationship with God. His need is to be made alive spiritually (Eph. 2:1, 5), to be born anew (John 3:3), to experience regeneration and renewing by the Holy Spirit (Titus 3:5).

If man was to be saved from that condition it was necessary that God take the initiative and provide redemption for him. Of himself he could do nothing. And, fortunately for us, that is exactly what God has done. The entire Bible from Genesis to Revelation is God's account of the work of redemption, the Old Testament being predictive of and describing the preparation which was being made for that work, while the New Testament describes how that redemption was worked out and explains its meaning.

SINCE THE RACE AS ORIGINALLY CREATED was so constituted that by divine appointment one member of it could act as its legal and official representative, and since Adam had acted on that principle when he plunged the race into sin, it was possible for redemption to be provided in the same way. Hence Christ, the second person of the Trinity, actuated by pure love, entered into a covenant of redemption for the purpose of rescuing His people from their estate of sin and misery.

In order to accomplish that purpose He took generic human nature into union with His divine nature, became incarnate and lived the particular kind of a life and died the particular kind of a death that we read of in the Gospels. Acting on precisely the same principle as that on which Adam had acted when he plunged the race into sin, and taking up the work at the very point at which Adam had left it, He undertook to deliver His people by taking upon Himself their obligation and suffering vicariously the penalty which was due to them, while at the same time He vicariously lived for them a life of perfect obedience to the moral law, and so earned for them title to eternal life.

Had He performed for them only the former service of delivering them from the penalty, they would still have been





Professor Boettner is a graduate of Princeton Theological Seminary; a member of the Presbyterian Church U.S.A., teacher of Bible in Pikeville College, Pikeville, Ky., author of *The Reformed Doctrine of Predestination*; *The Inspiration of the Scriptures*; *A Summary of the Gospels*; and *The Christian Attitude Toward War*; at present engaged in further study and writing.

only in the neutral position which Adam occupied before he fell and would still have been under obligation to have earned their own salvation—with the attendant possibility that they might disobey as did Adam and fall back into sin. But what sense is there in rescuing a man from a current which has proved too strong for him, only to place him back in the same position? The covenant of works had had its day, and had failed. Hence salvation this time would be on a different order. This time Christ did not leave them to earn their own salvation, but performed that service for them by rendering perfect obedience to the moral law in His representative capacity, and so He placed their salvation beyond all possible doubt. Thus in His human nature He lived a perfectly sinless life during the entire span of His earthly life, and thus in His human nature He paid the penalty of suffering and death which was due to His people for sin. These two phases of His work are known as His "active" and "passive" obedience.

However, we must not imagine that these two phases of His work can be separated either as to time or place. They were in fact rendered concurrently. For while His obedience to the moral law is usually thought of in connection with His earlier life and public ministry, it was nowhere more gloriously displayed than in His attitude toward and treatment of His enemies during His trial and crucifixion. And while His suffering reached its climax on Calvary, His entire earthly life involved greater or lesser degrees of suffering for One who is by nature infinitely blessed and holy and

glorious. As He actively obeyed, He passively suffered; and as He passively suffered, He actively obeyed.

THAT CHRIST DID ACT VICARIOUSLY for His people is the clear teaching of Scripture. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45), said Jesus concerning His own mission. "I lay down my life for the sheep" (John 10:15). "This is my blood of the covenant, which is poured out for many unto remission of sins" (Matt. 26:28), said He as He instituted the Lord's Supper which through all succeeding generations was to be observed as a memorial of His death. Paul declared that "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 3:13). "Him who knew no sin he [i.e., God] made to be sin on our behalf [i.e., punished as if He were guilty]; that we might become the righteousness of God in him" [i.e., might be treated as if we possessed the righteousness of God in our own natures] (II Cor. 5:21). He is the One whom "God set forth to be a propitiation, through faith in his blood" (Rom. 3:25).

In full agreement with Paul we find Peter (I Pet. 1:18, 19; 3:18; 2:24), John (I John 1:7; 2:2), and the writer of

Hebrews (Heb. 9:22, 26). How appropriate the words of the heavenly song: "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they shall reign upon the earth" (Rev. 5:9, 10).

THE WAY OF SALVATION SET FORTH in the Old Testament is, of course, based on this same principle of vicarious suffering and sacrifice. "He was wounded for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all . . . he was cut off out of the land of the living for the transgression of my people to whom the stroke was due. . . . When thou shalt make his soul an offering for sin, he shall . . . justify many; and he shall bear their iniquities. . . . He bare the sin of many" (Isa. 53:5-12).

This same idea of vicarious sacrifice is set forth with special clearness in the book of Leviticus and in other parts of
(Continued on page 225)

A Personal Query

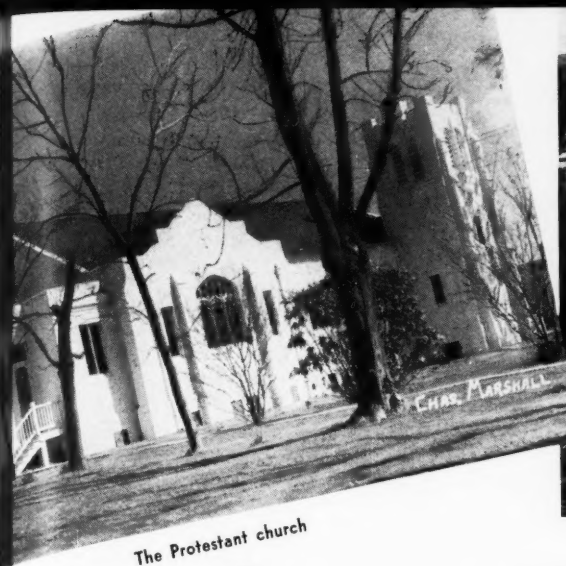
By Fred Scott Shepard

Had I been with the shepherds there,
Upon that holy night,
Should I have seen the vision rare,
Which burst upon their sight?
Or would mine eyes have holden been
To glories which by them were seen?

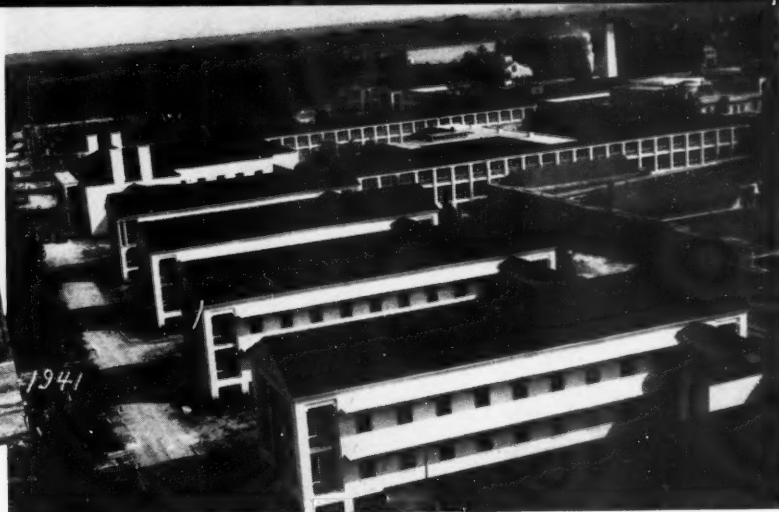
Had I been there when wise men brought
Rich offerings from afar,
Led to the One for whom they sought,
By a mysterious star,
Would I have worshiped, as did they,
Or turned indifferently away?

The angels' song, the shepherds' word,
The Magi's witnessing
Proclaimed, with wonderful accord,
The birth of Christ, the King:
If I such marvelous things had seen,
What would my attitude have been?

Today, as in the long ago,
When Christ on earth was born,
Men either seek His will to know,
Or turn away in scorn;
If Christ, as Lord, they would enthroned,
Then would His "peace on earth" be known.



The Protestant church



Aerial view of the colony

New Chaplain at U. S. Leprosarium

On December 1, Rev. Clifton E. Rash takes up his duties as chaplain for the American Mission to Lepers in the United States Marine Hospital, Carville, La., the only leprosarium in the United States.

For many years Mr. Rash has been interested in the spiritual and physical ministry to such people around the world, and has visited a number of similar hospitals in Jerusalem, Hawaii, and the Philippine Islands. He is well fitted for this unique Christlike service. He has been officially connected with the American Mission to Lepers for a long time, having served as its volunteer representative when he was pastor of the First Federated Church in Des Moines, Iowa.

Of his new work Mr. Rash says: "We consider that the opportunity to minister in the hospital at Carville is a call from God, and our hearts go out to these people. They need Jesus Christ, His message and His compassion as well as do the other people of the world. We are very happy indeed in this appointment, and will appreciate the prayers of all earnest Christians."

A corner in the patients' reading room

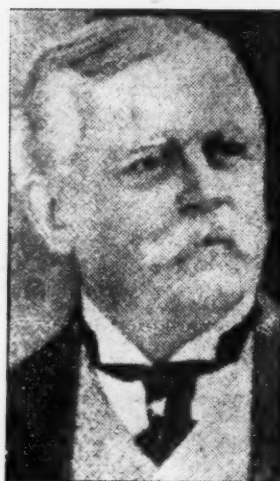


Christmas is a festive occasion at Carville

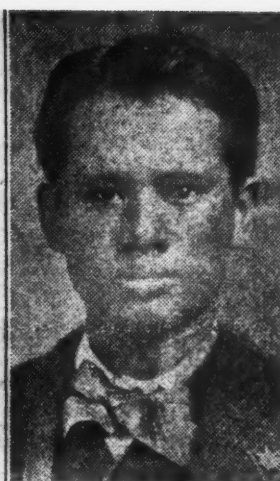
Administration Building, formerly a plantation home



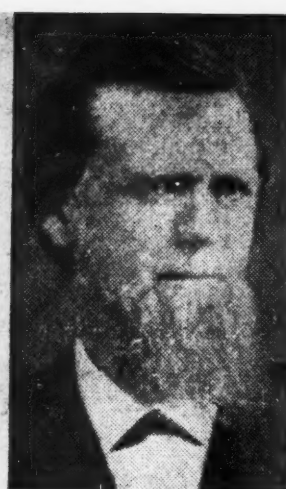
蔣介石夫人 父親是一位牧師的



General Julian S. Carr



Rev. Charles Jones Soong



Dr. Braxton Craven

Mme. Chiang Kai-shek's Father was a missionary

By

L. P. Lin

ONE day in the early summer of 1880, the U.S. cutter *Schuyler Colfax*, a second-class side-wheeler under the command of Captain Charles Jones, steamed into the harbor at Wilmington. Aboard ship was a Chinese boy in his early teens, a slender little fellow with almond eyes which could be impishly gay or earnestly frank, reflecting either his boyish mischievousness or his adolescent sincerity. Captain Jones had become attached to the fun-loving, affectionate youngster and had made him a cabin boy. By the time the cutter reached Wilmington, the Captain had decided that his young friend should not be turned adrift in America to become another laundryman, or kept aboard ship to become another wanderer. In Wilmington, Captain Jones talked over the problem of the boy's future with a number of friends. They agreed that the youngster should be left ashore and given a chance to continue his education.

Among these friends were Colonel Roger Moore and a Mrs. Chadwick, both members of Fifth Street (now Fifth Avenue) Methodist Church, who decided to bring the problem to their pastor, Rev. T. Page Ricaud, one of the saintly Methodist

preachers of his day. The minister became deeply attached to the young foreigner. He soon led him to Christ, and baptized him. The boy took the Christian name of Charles Jones in honor of his benefactor and became Charles Jones Soong.

A few months later, Mr. Ricaud wrote to his friend General Carr about the boy's lovable nature, his bright mind, and the necessity for providing him with an education. General Carr was a Confederate soldier who had returned to his native North Carolina after the Civil War to establish a fortune in the textile manufacturing business. He used his money to help in the reconstruction of his beloved South by rendering aid to

needy young men and women. He suggested that young Charles be sent to Durham, with the understanding that if he found the boy promising he would send him to college.

LATE IN THE SUMMER OF 1880 Charles set out for the village in the heart of North Carolina, destined to become a great manufacturing center but then only a small community west of Raleigh. General Carr found that Charlie was everything his friend had said, and he readily agreed to send him to college. Being a leading Methodist, he naturally selected Trinity College, then a small denominational institution located

Somehow those who have come into the Christian fellowship from heathenism seem moved by an enthusiasm in testifying to their newly found faith seldom found among us who have never known anything else. More than this, they speak of it in the most natural and practical way. A good example is found in this statement by the Chinese Ambassador to the United States, himself a Christian:

"I come also as a Christian and I am equally awed by that. I take time to go over my political moves and statecraft with Jesus Christ. I think that needs to be done in China and in America and in diplomatic circles around the world. I have been playing the royal game of statecraft now for a good many years, as foreign minister and prime minister of this and that, not one of which is as important as being a good minister of Jesus Christ."—*The Presbyterian*.

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in Randolph County, with an enrollment of some two hundred students. Charles spent his first year in the preparatory school operated in connection with the college. His second year was spent in doing college work, which was very satisfactory; and three years later he received a theological certificate from Vanderbilt University.

At Trinity—as everywhere he went—Charles quickly made friends, influential friends. He lived at the home of Professor W. T. Gannaway, one of the grand old men of the college's history, but he did most of his studying at the home of Dr. Braxton Craven, president of the college. The student, although he had learned to understand English, was not able at first to keep up with his work unassisted. In Mrs. Craven he found an excellent tutor as well as a devoted friend. During the long winter evenings as he sat over his books she helped him overcome the handicap of studying in a strange language. She also lavished on the young boy far away from home a mother's affection, and together with Dr. Craven gave him the moral and spiritual training which was to make him not only a great but also a good man.

CHARLES SOON BECAME ONE of the most popular students at the college. People saw in him two irresistible qualities—a friendly disposition which radiated good fellowship, and a sincerity of purpose which foreshadowed achievement. The first of these, along with his keen sense of humor, probably won friends among the college boys, but it was the second that endeared him to his teachers and the good Methodist folk of the community.

It was the Sunday before Christmas of Charlie's first year at Trinity, and Dr. Craven, who served as both president of the college and pastor of the small congregation which worshiped in the little chapel, preached a powerful sermon, using the text: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). From that day Charles was certain that he was called of God to be a missionary to his own people. After he joined the church his one ambition was to complete his college course as quickly as possible and return to China and begin his ministry. It was this urge to get to his task that caused him to transfer from Trinity to Vanderbilt University after two years, and he received an English theological certificate from Vanderbilt in 1885.

WHEN HE RETURNED TO CHINA it was as an English teacher and Southern Methodist missionary. He married a Miss Ni, who became a pillar in the Southern Methodist community in Shanghai. He opened a printing establishment to publish Bibles in Chinese; he built a church; he was on the organization committee of the first Y.M.C.A. in China. He taught English to small Chinese boys. Dr. Hu Shih, ambassador from China to the United States, studied English under him at a college near Woosung. In describing Charles Soong



Mme. Chiang Kai-shek

to an American newspaper correspondent, he said the boys at that college had always had trouble with their English teachers, most of whom knew either no English or no pedagogy. One day, a short, stocky man, rather ugly, appeared on the teacher's platform. They immediately began to laugh at him, and created such a disturbance that Hu thought the teacher would leave the room for shame. Instead, Charles Soong waited for the hubbub to subside; then he opened his book and began to talk. Almost immediately the boys quieted down; they realized that they were listening to a master. No teacher was ever more popular with those boys. This persistence, this capacity for putting a job over, no matter what the circumstances, is the outstanding characteristic of all the Soongs.

IN THE HOME OF CHARLES SOONG were born three sons and three daughters, all of whom have found places of distinction and usefulness in China. Today his son T. V. Soong is president of the Bank of China, the ablest financier in the Far East. He has been called the Pierpont Morgan of China. His son T. L. Soong is managing director of the Manufacturers' Bank of China. The third son, T. A. Soong, is an important treasury official. His oldest daughter, Ai-ling, is the wife of Dr. H. H. Kung, Minister of Finance of China today, seventy-fifth direct lineal descendant in the male line of Confucius. The second daughter, Ching-ling, is the widow of

Dr. Sun Yat-sen, "father of the Chinese Republic," whose memory is as revered in China as Lenin is in Russia. The third daughter, Mai-ling, is the wife of Generalissimo Chiang Kai-shek. Through her influence Generalissimo Chiang was converted to Christianity, and in 1930 at the home of his mother-in-law, Mme. Charles Soong, he was baptized by Rev. Z. T. Kaung, D.D., native pastor of the Young J. Allen Memorial Church of the Methodist Episcopal Church, South, in Shanghai. It was the crowning achievement of Charlie Soong's missionary career, for indirectly he had brought the head of a nation to Christ. And back of it all was the faithfulness of a United States Navy captain who was interested in the soul of his Chinese cabin boy.



These are days of stress and trial for missionaries. Many of them are in war-torn countries. The encouraging and inspiring messages of the MONTHLY are more needed than ever. A special fund makes possible sending the MONTHLY free to a long list of these sacrificial servants of Christ. The fund is low and many missionary subscriptions are due for renewal this month. In ordering Christmas gift subscriptions for your friends, give prayerful consideration to these warriors on the front line.

*"When peace shall over all the earth
Its final splendors fling,
And the whole world send back the song
Which now the angels sing!"*



Mysalis Photo

Singing in the Holy Spirit



heavenly Father caused the law of vibrational reaction in molecule and atmosphere; measured out the correct number of vibrations per second, and arranged the mathematics of wave length, variations of respective materials, the complexities of pitch reaction to tension, thickness, and length; exacted responding dimensions of resonance chambers, and a multitude of other scientific achievements that we earthlings cannot attempt to analyze.

But when God breathed into man the breath of life, he became a living soul, a living spirit. Therefore, the ultimate in all musical accomplishment must be upon the instrument He made in His own image and for whom He gave His only Begotten Son, truly climaxed when that instrument breathes out to others the message of everlasting life.

Is this what the learned, unbelieving musical doctor can teach? He may know

much about musical interpretation, the structure of the vocal organs, or how to breathe with a perfect breath column, the laws of vocal vowels and consonants, and man's vocal leanings toward the erroneous rather than the right. He will tell you that vocal laws must be engraven in the heart, must become vocal nature, that singing must come from the soul and not from mechanics. Yet he does not know the difference between law and grace, or that man is naturally a sinner. He knows that the song must be burdened with a message, that in order to get it across it must be a soul-to-soul message. Yet he does not know what it means to have a message of life or death importance. He teaches of musical inspiration and thrill, but he has never known the voice of the indwelling Holy Spirit. He will tell you of the peculiar reaction of involuntary muscles to persuasion rather than command, and still may know nothing of total dependence upon and guidance of the third Person of the Trinity. He may even explain the utter relaxation and vocal superiority of a drunken man, yet would deny this superiority in one filled with the Holy Spirit. Rather than have you ask your heavenly Father for these powers, he will have you seek them in your own human strength. He will scoff at your type of message and the sacred things you love. How can you give him the confidence and co-operation so necessary for successful tuition?

The popular answer to these things is that the public demands that you get your training from some celebrated artist, or from some known musical authority, whether sacred or secular. This is showing a tremendous lack of faith in that indwelling Holy Spirit who knows no such celebrity, but responds to the invitation of all, whether rich or poor, Jew or Gentile, bond or free. We are not for a moment denying that God has always used natural things, but He has used them in a supernatural way to perform His miracles. He has certainly laid down very definite principles about study. His Word says to "study to show thyself approved." Hence it is necessary to study voice not to an unnatural end, but to acquire natural relaxation, breathing, and tone focus. Study under careful tutelage that you might correct defects as heard by your audience, and study that the most cultured, unbelieving vocalist might be able to pick no technical flaw. Show him that you are just as earnest about the importance of your art as he is about his. Leave no point that might steal away his interest from the mighty burden of your message.

IN ANY KIND OF PERSONAL work in which singing is the chief medium, sincerity is an imperative requisite. Therefore, one cannot effectively sing a lie. One must be regener-

SACRED singing differs from secular singing. It has a mission and a message. True, singing is the "unpunishable pastime," but the very joy of it reaches its zenith when it is charged with an eternal purpose—a message born of experience. What sincere, regenerated singer can refer to a life's transformation and the circumstances and experiences surrounding it, without putting his soul in the song and having a light in the eye, unmistakable and compelling? Heart changing means heart singing.

CAN AN UNBELIEVER TEACH THESE THINGS? If words and music are not co-ordinated, he can, if the singer is just a mechanical robot, using words only as a vehicle of music. But not so in sacred music; without words or associated memories of words, music has no place in the gospel. Assuredly our

By

Reginald W. Drake

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Reginald W. Drake

ated to speak of regeneration. One must have accepted the invitation in order to successfully sing an invitation number. Is there anything an unbelieving instructor can teach you to make this possible? Since there are no two voices alike, would it not seem that only He who created the voice can doctor the niceties of each. He speaks through His own children. He can and has spoken through teacher and pupil alike. Times without number He has performed such miracles, inspiring the correction of an erroneous vocal habit when no secular authority could even offer a suggestion. In the sacred vocal profession one may experience the fullness of His guidance.

It therefore behoves every singer or vocal instructor to ask spontaneously for such "thrills." I remember an instance in which a young man with very limited vocal training was asked to sing at his church. He had a beautiful voice, but his lack of training caused him much nervousness, since he had never before sung a solo. He asked if I would help him prepare the number. I told him I would on one condition, that he would first ask the Holy Spirit to show him.

After we had taken some exercises and studied the number carefully, he surprised me by asking a favor of me.

"What is that?" I replied.

"That you will take me into the next room and do for me as you always do for the choir before they sang."

I was so pleased and I am sure our heavenly Father, too, must have been pleased at our petition, for when we came back to the lighted room I noticed that his face was wet with tearful earnestness.

"Do you think I'll sing it properly?" he asked.

"You'll sing it," I said, "as nothing has ever before been sung in that church" (it was of the modern type), and I do not know what made me add, "Someone will tell you that, too."

Among the many that spoke to him about his song was an elderly woman whose very words were, "Nothing has ever before been sung in this church like that." He told me afterward that he felt as if other lips were pronouncing the words and some supernatural breath was filling his lungs. He must have been

initiated into that world that David's mighty choir understood; the feeling that Miriam had when she sang of the victory over the Egyptians; the inspiration of the song of the Lamb; the calling that Handel had when he wrote the wondrous Hallelujah Chorus; and perhaps a foretaste of the new song that only the redeemed will sing. Is it any wonder that the singing Levites enjoyed their high order of priesthood? Surely our mission in singing should be as exalted in purpose as the ministry of the pulpit.

THE STORY IS TOLD OF A GREAT ORGAN in an English cathedral. It was said to be the greatest in the world, and the organist had served faithfully from the time the church was built until he had grown so feeble that he was incapable of any duties other than to be the custodian of the keys. It just about broke his heart, for he fairly worshiped the gigantic instrument. One day there appeared at the door a boyish looking young man with what the custodian considered a presumptive request—could he see the organ? But the old man could not deny the earnestness with which the visitor entreated. Finally he led the way up to the console and very falteringly, almost reverently, fitted the key into the lock and rolled back the great cover.

For a long time the youth's eyes feasted upon every key and manual, every

(Continued on page 215)



*"Calm on the listening ear of night,
Comes heaven's melodious strains."*

Fulfillment

By Marie Garberson

God had promised unto men
A Saviour born in Bethlehem,
A virgin's son,
The Holy One.

Long and dark the ages passed.
Would fulfillment come at last?

*But God had spoken!
Lo, heaven's throng
With angel song,
A guiding star,
And kings from far
Announced to earth
The Saviour's birth.
His word unbroken!*

God has promised to His own
Christ shall reign upon His throne;
Earth's dark night
Shall turn to light.

Strange, sad years with tumult fill.
Is the promise valid still?

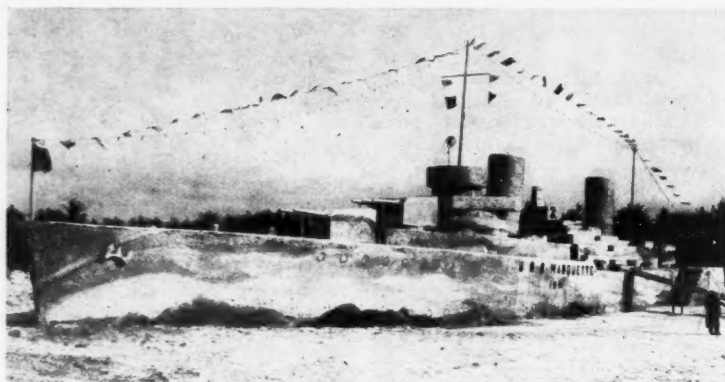
*But God has spoken!
A trumpet sound
The earth around!
And faith shall raise
Her shout of 'praise,
'He comes at last!'
All darkness past—
His word unbroken!*

Gendreau Photo



Youth Page

★ Elizabeth Andrews Houghton



COMPARISON

By

P. Cornelius Hamel*

IN the spirit of the times, the citizens of the city of Marquette, Mich., a beautiful community on the southern shores of Lake Superior, dedicated their winter carnival to the theme of "National Defense." For weeks before the carnival, young and old labored to create symbolic objects from snow and ice. In the garden of the high school was a magnificent copy of the Statue of Liberty. In the front yard of the home of one of our citizens stood the American eagle with widespread wings. But far surpassing all others was the central structure of the carnival, a replica of a modern United States Navy

battleship, believed to be the largest model ship ever constructed from snow and ice.

In view of this national defense consciousness, and the prominence of the Navy in the public mind today as our first line of defense against aggression, it will be of interest to make a comparison between the United States Navy, one of the most efficient organizations in the world, and the Church, our first line of defense against evil.

By the word Church we do not mean merely the structure in which a group of people meet for worship, but the body of believers in Christ. They make up the true Church.

We may compare the Church as a whole to the entire Navy, each individual church to a ship.

The entire Navy, as well as each individual ship, is organized into six departments:

1. The construction and repair department. This branch is responsible for new ships and shipyards, to keep these ships in repair. On board each ship, the construction and repair department is responsible for the preservation and watertight integrity of the ship.

2. The engineering department is responsible for the mechanical side of the ship, to keep it moving ahead efficiently.

3. The navigation department is responsible for maintaining the proper direction of the ship.

4. The signaling department is responsible for sending messages and receiving orders from "higher-ups."

5. The supply department is responsible for food, clothing, and those provisions essential for maintaining the morale and efficiency of the personnel.

6. Lastly, comes the gunnery department. The function of this department is self-explanatory. Practically every man on board has some responsibility in this department.

No ship works at highest efficiency unless all the departments are functioning properly.

This leads us to the comparison with the Church:

1. The construction and repair department of the Navy can be compared with the Sunday school of the church, the department responsible for the enlargement of the church and the necessary leadership where need of repair is felt. This department is important in the ship; it is also important in the church.

2. The engineering department is responsible for keeping the church moving ahead. Here every organization of the church is responsible for continual activity, serving as the machinery for efficiently moving the church ahead. Just as a ship with "dead" engines will flounder, so a church with "dead" organizations will flounder. We are responsible for enlivening our faith, *living* it so it will not become static.

3. The navigation department is responsible for keeping the church moving in the *proper* direction. This responsibility belongs to the ablest leaders of the church, the session. Each pastor acts as captain of his individual ship, using the Bible as a guide and chart book.

4. The signaling department involves, chiefly, the prayer meeting; signaling "higher up" for instructions and guidance. This responsibility of prayer rests with all.

5. The supply department: every church requires its supply of material things, as well as spiritual food and clothing.

6. We may compare the gunnery department with missions, shooting out and striving to bring lives outside the church to an understanding of Christ. Just as practically every man aboard a ship holds a responsibility in the gunnery department, so every member of the church holds a responsibility for missions. The chief gunners are the missionaries. For national defense we have, particularly, the Sunday school missionaries.

As the President of the United States is Commander-in-chief of the Navy, so our Lord Jesus Christ is the Commander-in-chief of the Church. As long as each man aboard a ship does his duty properly, victory is assured; and in the Church, if each member does his duty, victory with Christ is assured over the evils of the world.



A great many men are waiting for feeling; but feeling never saves, and the most unsatisfactory Christians are those who are governed altogether by their sentiments.—D. L. Moody.

*Superintendent of the Young People's Department of the First Presbyterian Church Sunday school of Marquette, Mich. This message was given during the opening exercises of the Sunday school.

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These young men are passing through the most significant years of their lives—in preparation for positions of leadership. The tragedy is, they will never have the gospel presented to them in the classroom.

Christianity *On the Campus*

TODAY in the United States more than 700 college and university campuses echo to the chatter of roughly 1,500,000 students. These young people are passing through the most significant period of their lives, for their future and that of our nation is in the making. Their training is preparing them for the leadership of tomorrow—in government, business, the professions. But the finest training—even the greatest success—is not the key to true happiness. That is gained only through a personal knowledge of Jesus Christ as Saviour and Lord.

The tragedy is that thousands of students who do not know Christ will never find Him in their textbooks. Neither will they have the gospel presented to them in the classroom.

For this reason, student organizations are being formed to meet the need of a witness for Christ on the campus. One of these, Inter-Varsity Christian Fellowship, now has chapters on 32 campuses across the country. Recent college graduates, who eventually hope to enter business but now are answering the call of the campus missionary field, serve as staff members in carrying on this work.

Usually they begin by meeting with one or two students. These may be led to Christ, or inspired to deeper devotion to Him. These young people are thus instilled with a zeal to tell others of God's saving grace. A Bible study group is then formed, and a daily prayer meeting organized. From them stems a live chapter of Inter-Varsity, wielding a powerful influence on campus life. What follows is a miracle of God's grace. Often campus leaders, athletes, outstanding students surrender their lives to Christ. Many of them go out into full-time Christian service, others to important positions where their testimonies count much for Christ.



Student organizations are springing up to meet the need of a witness for Christ on the campus. Staff members begin by meeting one or two students—leading them to Christ or inspiring them to deeper devotion to Him.



A Bible study group is formed and a daily prayer meeting organized. What follows is a miracle of God's grace. Campus leaders and outstanding students surrender their lives to Christ.

Golden Nuggets for Bible Students

By KENNETH S. WUEST

MORE THAN DIVINE

We often speak of the divinity of the Lord Jesus when we mean His deity. Paul makes a distinction between these terms.

In Romans 1:20, one of the invisible things of the Creator that is clearly seen from observation of the created universe, is His Godhead. Here Paul uses *θεοτης* (*theiotes*). This word was used in classical Greek to speak of something in which there was a manifestation of the divine, but never meant absolute deity. It was used when a human being was raised to the rank of god. However, absolute deity was never ascribed to him by this word. The word speaks of divine characteristics. Paul uses *θειον* (*theion*), which has the same root, in Acts 17:29, where he speaks of the fact that we are the offspring of the Creator, and this by creation, and that this shows the Creator has divine characteristics. Thus, through the created universe and the human race one can know that there is a divine Being responsible for the creation of both, but one can never know Him in His Person as absolute deity from these.

Now note that *θεοτης* (*theiotes*) is used by Paul in Colossians 2:9, which we may translate, "For in Him corporeally there is permanently at home all the fulness of the Godhead." *θεοτης* expresses Godhead in the absolute sense. It is not merely that divine attributes are in mind now, but the possession of the essence of deity in an absolute sense. The Greek Fathers never used *θεοτης* but always *θεοτης* as alone adequately expressing the essential Godhead of the three Persons of the Trinity. The Latin Christian writers were not satisfied with *divinitas*, which was in common use, but coined the word *deitas* as the only adequate representative of *θεοτης*.

In his epistles Paul never spoke of the divinity of the Lord Jesus (although He possessed divine attributes and exercised them), but always of His absolute deity. In days when translators of the modernistic school render the last sentence of John 1:1, "And the Word was divine," it behooves those who believe in the absolute deity of the Lord Jesus to use the term "deity," not "divinity," when we refer to His essential Godhead. The word "God" in this sentence is from *θεος* (*theos*), which has the same root as *θεοτης* and refers to absolute deity. The translation could read, "And the Word was as to His essence deity." The word "divine" is the translation of *θεια* (*theia*), which has the same root as *θεοτης*, and is used by Peter in his second epistle (1:3).



The Coronation of Christ

(Continued from page 190)

for having devised such a perfect salvation, which not only rescues men from the mire of sin, but also elevates them to thrones in the presence of God, and places upon their heads crowns of gold? So great salvation must be the work of God. Man could not have imagined such a thing; much less could he have devised ways and means by which he could lift himself into the presence of God. Only God could plan so great a salvation, and only God could execute the plan. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:1, 2).

HOW DO WE KNOW THAT THE FOUR AND TWENTY elders represent redeemed sinners and not angelic beings? We know it because we find their song in Revelation 5:9. Who are these elders? They are people taken from every kindred and tongue and people and nation. Are they men and women who have never been stained by sin? No! They are men and women who have been redeemed through the precious blood of Christ. They are men and women who have recognized their own sinfulness, and have fled for refuge to the Lord Jesus as their Saviour. Their song recognizes that they were sinners as they extol the Saviour for the greatness of His redemption.

How fitting it is that the coronation of Christ should be in the presence of these whom He redeemed with His own precious blood! These are the men and women who turned to Calvary, to find in Christ the Crucified the Saviour that freed them from the guilt and shame of sin. These are the men and women who walked with Christ in humiliation as His ambassadors in a world that was lost because of sin. These are men and women who confessed their citizenship in a heavenly country, and whom God is not ashamed to call His own. Their presence is required at the coronation of Christ. The praise of angelic beings must be augmented by the adoration of redeemed sinners in order that the coronation of Christ may be complete.

THE SCENE OF THIS CORONATION is one of indescribable glory and awe-inspiring majesty. There are lightnings, thunderings and voices proceeding from the throne of God, reminding us of Sinai. There the awful majesty of God was revealed as He proclaimed the law. There the Godhead was hidden in a dark cloud. Here the majesty of God is revealed in His saving grace and power. His throne is encompassed by a rainbow, the symbol of God's faithfulness to His covenant to redeem His elect. Here no cloud obscures God; rather is there a sea of glass like unto crystal, indicating that all the struggles and turmoils of Christian ex-

perience will have passed forever when our Lord comes to take His Church unto Himself in glory. At Sinai, those who beheld the manifestations of the glory of God fled in terror, because they were convicted of their own unholiness. Here the redeemed, who behold this complete manifestation of God, bow in humble adoration and praise, because they know their sins have been put away by the precious blood of Christ. As we contemplate the scene of His coronation let us see the angels worshipping, the Church adoring, and God revealed in all His fullness. Let us understand that this coronation is in order that Christ our Saviour may become King of the world.

The solemn beauty of this scene is suddenly interrupted by the appearance of an angel with a proclamation from the throne. For the first time the apostle beholds a book in the right hand of Him who sat upon the throne. This book is the title deed to the earth. It is the sign of ownership; the proof of the redemption of forfeited inheritances by our Kinsman-Redeemer. He became one with us that He might redeem us and possess the possession which man had forfeited because of sin. From the moment of the fall of man, Satan has been the god and prince of this age. His lordship has been so complete that he even dared to offer to Christ a false ownership, if Christ would fall down and worship him (Luke 4:6, 7). Satan's mastery of the world is to be overthrown when Jesus Christ ascends the throne. Indeed, it would seem as though God challenged Satan himself to dare to take the book, which is the title deed to the earth. "Who is worthy to open the book, and to loose the seals thereof?" (Rev. 5:2).

One can almost feel the ensuing silence in heaven. Men stand in awe as they wait to see if anyone will dare to approach the throne of God and claim this book. Heaven is searched, but no man can be found worthy to take it. The earth is searched. All the vaunting blasphemy of unbelieving men is silent now; none dares to take the book. Hell is searched, but neither men nor demons presume to approach the infinitely holy God and claim the title deed to the earth. This is the moment for the majestic unveiling of Jesus Christ in all His uniqueness. When all created beings, by their unwillingness to approach the throne and claim the book, testify to their unworthiness, then it is that our Lord Jesus Christ is revealed in all His infinite worth, and we behold Him as the One who has prevailed and can claim the title deed to the earth. It is a title which He bought with His own precious blood.

WE COME TO THE MOMENT OF THE CORONATION. The Church has been taken up to be with her glorified Lord. She has been enthroned, but she has stepped from the thrones to cast her crowns before Him who redeemed her. God has been revealed to her adoring eyes. Creation has been challenged and has remained in abject silence, because creation and all created things recognize that they are unworthy to approach the

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throne and claim the investiture, which rightfully belongs to Christ. Oh, that we might catch the majesty of this scene; that we might see our blessed Lord arise and stand in the midst of the throne of God, as a Lamb who has been slain! We would see Him as the Lion of the tribe of Judah, regal in all of His royal rights. We would see Him as the root of David, the very source of the kingdom of God upon the earth. We would see Him as the Lamb. The marks of the crucifixion are still upon His body, and yet they are resplendent with the glory of God.

There is a majestic simplicity in the manner in which Christ is crowned. No speeches are recorded. There is none of the pageantry which accompanies the coronation of men as kings upon the earth. In simple dignity, He whose right it is to rule advances to the throne and claims the book.

Immediately after He has claimed the title deed to the earth, we find all creation acclaiming Him as its rightful Lord. We believe that this is the moment when He will descend in the majesty and glory of God to establish His kingdom upon the earth. This is the scene which will transpire in heaven to inaugurate His second coming to the earth. As He comes, the rightful King, angels will worship Him, redeemed sinners will acclaim Him, and even the hosts of fallen men, who have rejected His grace, will confess that Jesus Christ is Lord to the glory of God the Father.

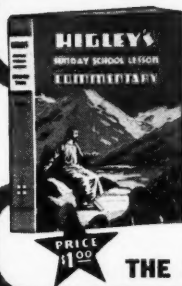
The purpose of this majestic presentation of the coronation of Christ in the Book of Revelation is that we might behold Him in all His awe-inspiring glory. It is a scene that should quicken the hope of every child of God, and make all rejoice in the wonderful grace of God which has been bestowed upon us. As we think of Christ's eternal glory, we shall be glad to anticipate the day of His coronation in heaven by crowning Him here and now as Lord of our lives. We shall rehearse the song of the coronation. We shall recognize Him to be our Sovereign. Even though we have not seen Him as yet, we shall fill the days between the present and the consummation of this scene of glory with deeds of obedience to our glorified Lord. We shall also recognize the urgency of the gospel of Christ, contemplating the scene of His coronation and recognizing that even unsaved men must admit His Lordship, even though they reject His grace. We shall spend our every effort to bring them into a saving relation with Him that they may share His ineffable glory.



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"What shall I do for Christ?" asked a young disciple of Bishop Selwyn. "Go where He is not, and take Him with you," was the venerable bishop's reply.—*Christian Victory*.

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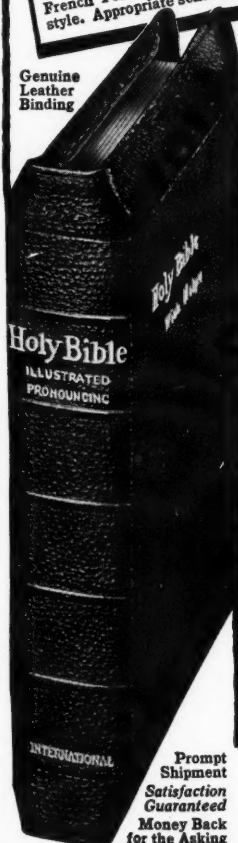
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na-um after some days; and it | 17
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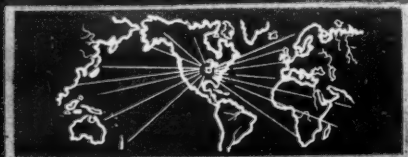
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★ William H. Hockman

A REVIVAL IN NORTH CHINA

REV. STUART J. Gunzel, missionary to Mongolia under the Scandinavian Alliance Mission, has sent us the following brief report of a mighty working of the Spirit of God in the North-east China field:

During the past few months we have received news, through various channels, regarding the outbreak of a revival among the missionaries of North China. It would appear that the general conditions there, and the outlook for future work, were such that the missionaries saw only one way out—to come together and pray. This no doubt was partly the result of the prayers of some who have been petitioning to that end, and also because some of their own number were in prison suffering.

While it had just a small beginning with a few missionaries, the number grew until it embraced nearly all the Protestant missionaries of that section. It began at Kalgan, North China, where Rev. Horace Williams, of the Methodist mission, greatly encouraged it and had the meetings held at his station. There were no special speakers, and the report is that most of the time the leader would not get to his message before someone would arise and confess or testify to something, and then the whole group would break down. Meltings followed which broke down all hatreds, differences, sins, coldness, and unbelief. They held three meetings a day, morning, afternoon, and evening. Most meetings ran overtime, and it was almost impossible to stop them. We heard of missionaries who were at enmity for many years coming together in confession, and of missionaries having unusual tokens of being filled with the Holy Spirit. Such prayer meetings with revival fires have gone on for about six months or more,

with the missionaries coming to the revival for a few days or a few weeks, and then returning to their work, while others came. The results for the glory of Christ is beyond estimation.

Here are some quotations from a recent letter:

"Many of the missionaries received an enlarged vision of His work—not simply our own scattered fields, but a united front—all for one and one for all. He is showing us a new way of doing mission work, one in which we come together for prayer and revival and victory—a victory which precedes the missionary back to his own station. The Lord has revealed to us three stages of the revival: (1) missionaries, (2) Chinese evangelists, (3) lay Christians. Next is, forward evangelism to the lost, not for any one denomination, but for Him."

We have heard from missionaries on their stations that this same kind of revival is breaking out among the natives in the same manner. There are no speakers in the meetings, but just prayer, in which the Holy Spirit lays hold of the hearts of those present. Further we understand that there has been no difficulty or hindrance raised by the authorities to these gatherings and this revival. In letters from that section, the missionaries inform us that they are having the most blessed of their years of service. Quoting, "Now is the time of unprecedented opportunity."

We received an announcement that a larger gathering for prayer and revival was to be held in Peking during the later part of August and the early part of September. Just a few days ago, a cablegram was received by the wife of one of the missionaries there, telling of a great victory in Peking. Praise ye the Lord.

This word is passed on for the encouragement and help of others, so that

many Christians will get down on their knees in the place of blessing and power. All of us should earnestly pray the chorus of the missionaries of North China:

"Spirit of the living God, fall afresh on me;

Spirit of the living God, fall afresh on me;

Break me, melt me, mold me, fill me;

Spirit of the living God, fall afresh on me."

SECRETARY EMERITUS

Fifty years ago, Henry D. Campbell and his beloved wife set sail for service in the Belgian Congo, Africa, under the auspices of the International Missionary Alliance. They were located near the mouth of the Congo River with Peter Cameron Scott, founder of the Africa Inland Mission.

After twenty-five years of service, years of signal blessing, Mr. Campbell was invalided home. He became associated with the Moody Church in Chicago, in the capacity of missionary and assistant pastor. In 1924 he was called to accept the position of general secretary of the Africa Inland Mission. At that time the mission had two hundred American and British missionaries in the field, but only a handful of native workers.

God has marvelously blessed the mission during these later years. Not a little of the blessing and success is due to the faithful and tireless energy and wisdom of H. D. Campbell. Today 280 American and British missionaries are laboring in our five fields in Africa. A small army of 3,000 native evangelist-teachers are doing a far-reaching work. These native workers are entirely self-supporting, and the native church in many instances gives of its slender income to the mission's general fund.



At the Shanghai Hospital for Refugees, children have discovered a new use for the Red Cross shipment of cracked wheat from United States to China. They are using the empty bags for suits. Here a number of them are lined up in the courtyard of the hospital.

P. P. C. Photo



At the annual meeting of the mission held at Montrose on July 25, 1941, our beloved Brother Campbell was promoted. His title henceforth is to be general secretary emeritus. Ralph Davis, heretofore associate general secretary, was elected general secretary.

As we look into the future, at present so uncertain in view of war and general world unrest, we are confident that our Lord, who has guided and blessed through these many years, will continue to do so. May He give to our dear Brother Campbell health and strength to render to our beloved mission, as the editor of *Inland Africa* and advisor to General Secretary Davis, years of blessed service.—*Inland Africa*.

THE THRILL OF THAT FIRST MEETING

Between us and our destination lay six days of tortuous mountain trail. The first day and part of the second afforded glimpses of the Yunnan-Burma highway, where Chiang Kai-shek's battered and laboring military trucks stir up long clouds of yellow or red dust as they hurry supplies to the still distant fighting fronts. The third night found us camped near steaming hot springs, and we slept under the moonlit heavens. On the fourth day we crossed the divide between the Mekong and Salween watersheds. And the fifth day brought us to a sight I had long looked forward to seeing—the swirling, sea-green waters of the Salween.

The sight of the river thrilled—then sobered—me. Thrilled me because I was at last reaching the goal to which I had looked forward so long; sobered me because of things of which the river reminded me. These same waters, here flowing so unconcernedly at my feet, had, some hours before, flowed past the foot of a hill. This was similar to any other of the many hills, perhaps, but a spot on its rocky heights had been gashed to make a grave. Just four years before, my brother Earl had first gazed with admiration on the winding course of the Salween. He loved the alpine scenery; he loved the humble people. With characteristic diligence and zest he threw himself into language study, and in a short time was declaring in the Lisu tongue the wonderful works of God. But disease cut him down. Within eight months his worn-out and discarded frame was sorrowfully laid away by a fellow worker in a quiet place on the mountain. He is asleep (so it says on the wooden cross that marks the spot), and he shall awake when creation's Lord calls him. But he fell with a blazing torch in his hand, and perhaps it is for me to pick up that torch where spent but clutching fingers laid it down.

The Goal at Last!

Early on the morning of that fifth day, as we were winding down our narrow valley, I noticed a black-haired girl with turbaned head driving some cows to pasture on the steep hillside below us. When our cavalcade came near she ran quickly up the hill, and I saw that she held out her hand to both Mr. and Mrs. Kuhn, seated on their mules, and then to each

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CHRISTMAS AND THE JEW

Gentiles may not know it

and

Jews may not believe it, but Nevertheless the Word of God assures us that the Babe of Bethlehem was to be "A Light to lighten the Gentiles, and the Glory of thy people Israel."

Countless millions of saved and redeemed men and women can testify to the veracity of the Word of God, and the truth that the Babe of Bethlehem is a Light to lighten the Gentiles, and the true and only Glory of the people Israel.

Most Jews have only a vague idea, and some have distorted and superstitious notions about the birth of Christ.

Christmas, therefore, affords an opportune time for testimony to the Jews. To continue this wonderful witness throughout the year, the Hebrew Christian Alliance of America solicits your prayers and co-operation.

On behalf of the Executive and Member-ship, we wish all the Redeemed of the Lord a Blessed Advent Season, and a Happy and Prosperous New Year. Looking toward the Second Advent and Blessed Hope.

Rev. Jacob Bernheim, our Field Representative addresses meetings in Churches and tells about the wonderful work the Alliance is doing at home and abroad.

Rev. Morris Zeidman, B.D.
Rev. Max I. Reich, D.D., General Secretary
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Realizing the great need of training Russian young people for Christian work in North America as well as in Europe, when the war is over, a short term Bible School has been established at Benito, Man., Canada. This school will continue until April 1st.

We are continuing through our Home Mission Dept. to evangelize the Russian and other Slavic speaking people in the United States and Canada.

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GOD'S GIFT TO MAN

LUKE 2:8-20.

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of the carriers. I was well in the rear and did not know what was happening, so wondered if the girl was begging. Blessed mistake: the girl was a Christian, and was extending the Christian greeting with a handshake—"the right hand of fellowship." Swift tears of joy welled into my eyes as that child of the hills, who once had to live in gross heathen darkness, thus showed her faith in the Saviour of the world. Here, as we neared the river, the trail led us past a Lisu village where there were believers, and this girl was the first one to greet us. I never got over the feeling of thankfulness and wonder that came over me at that time. At Paddy hundreds of Christians gathered together, and as we greeted them one by one at the entrance of the village it was always the same. With my own eyes I was witnessing that a miracle had taken place. Then to hear those melodious voices harmonizing in four parts to make the hills and valleys ring with the praise of the Lamb that was slain—voices that formerly had been given to the singing of most licentious songs—this was the most heart-moving music I have ever heard.—O. C. Carlson, in *China's Millions*.

PIONEERING IN COLOMBIA

For some time, Ricardo had been talking of a trip up the San Jorge River, just a short distance from Magangué, a river up which the launch had never traveled.

We started out, stopping at the houses and groups of houses along the banks as we passed by and talking with the people, often selling Scripture portions, and, as there were many such places, we did not get very far that day. Just before night, we came to a town of some thousand inhabitants that was not on the map at all—less than half a mile from the mouth of the river. That was as far up the river as we got on the trip.

Exploring

There, in Daña Ana, people kept telling us of a stream back a few hundred yards and a village. Well, we held a meeting that night in Daña Ana on the plaza, and well over two hundred were out.

To continue—the next morning we started up the stream. We reached one small place and passed a time there and went on toward the swamp which they told us was big.

The stream was very narrow in places—so narrow that the launch had difficulty getting around the curves, and could not have turned around. Besides this, there were alligators there—huge fellows—and I really believe there were well over a hundred at one point. It was covered with them.

Forgotten Towns

From there on, it was one town after another, and we kept finding other streams and other swamps that were not on the map—a dozen villages, none of which were on the map, but some of which had several thousand people and even had a town band. That was why we got no further up the San Jorge on that trip. And in these swamps, the towns are so far in that the priest never

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for the peoples of the war-ridden lands, folk transported from their territory and homeless, the sick, the suffering, the wounded; all who are denied the privileges that we enjoy.

Let Us Remember . . .

the rationed people in less favored lands. The dear souls across the seas are hungry for the Bread of Life as well as daily bread. More information can be had in our magazine "The Friend of Russians"—ask for sample copies.

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REV. HOWARD A. KRAMER, Director
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gets there and the people are much easier to reach.

If this is true of just this one part, how many villages there must be in all that vast section of the Magdalena, which from the map you would never know existed.

Forgotten Souls

In all probability that one time that we were there will be the only time a great number of those people will ever have an opportunity to hear the gospel, for I believe it a physical impossibility to visit all the towns in our part of the Magdalena in less than two and a half years. Oh, how we need wisdom to present the gospel in the clearest way, for the people have been all their lives in Romanism and its corrupt customs and, when they hear the gospel for the first time, it is as new as if we had dropped down out of the sky from Mars to them. —Wm. B. Lester, in *The Latin American Evangelist*.

REFINED GOLD

"He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

Far away from the mission station, which had been opened by an American missionary under the Association of Baptists for World Evangelism, was a little village where the gospel of Christ had never been preached. One of our fine young native pastors with his wife and baby son responded to the call, "Who will go?" Persecution and testing followed them as the Christ of Calvary was uplifted and preached in this Catholic village.

God's Word did not return unto Him void, however, and one by one the people found Christ as Saviour. But this did not take place until God had first put His witnesses through the fire of refinement, bringing them forth as gold. While in this village they knew what it meant to be stoned, they knew what it meant not to count their lives dear unto themselves, knew what it meant to be hungry and to have their little lad cry for food. Did they turn aside? Ah, no! On they walked and worked, being held by the nail-pierced hand and led into the flame.

The day came when the newborn twins were taken home to Jesus, and the day came when their little lad, the first-born, went to that city where hunger is unknown. Did God's servants turn back now? No, they walked with the Master through the fire until One like unto the Son of God was seen walking with them. Souls in that heathen village found Christ as Saviour. Testings and persecutions became the lot of those who had persecuted God's children, but Christ became real and precious to them. These people, though void of earthly riches, are rich in Christ. They are making it possible for a Bible woman to live among them, and the native evangelist and his wife are going where Christ is still unknown, coming back to the flock whenever possible; going forth "as unknown, and yet well-known; as dying, and behold they live; as chastened, and not killed; as sorrowful, and yet always rejoicing."

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Mrs. Rosenberg with a group of orphans of Bethel. There, they are sharing the needs and anguish of starving children which pierce their hearts.

CHILDREN IN JEOPARDY of starvation is a terrible sight. Those little ones, ill-fed and poorly clad, are trembling, facing the SEVERE WINTER.

A GREAT RESPONSIBILITY AND A DUAL TASK The Bethel Mission of Eastern Europe, as the only native Gospel agency there, is alone permitted to carry on its activities, giving to the Jews, as the Nazis say, that which belongs to them.

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The Lord is graciously blessing the preaching and spreading of the Gospel there and many precious Jewish souls among old and young are won for Christ.

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The inhuman sufferings demand alleviation and immediate help. To fulfill this task, Bethel maintains an ORPHANAGE AND CHILDREN'S HOMES for Hebrew Christian and other destitute boys and girls.

BETHEL UNDER PREVAILING CONDITIONS

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THE APPROACHING HOLIDAYS AND THE BETHEL ORPHANAGE

Our underprivileged boys and girls in the "valley of suffering and privation" are also like other children looking eagerly forward to the happy season of Christmas. However, they do not dream of "toyland" like the others. Realizing they are living under exceptional, deplorable conditions; the pray for the supply of their daily meal—An additional meal during the holidays would bring great cheer to them. Let us remember them with our sympathy and prayers. THE BETHEL WITNESS with current news from the mission field is freely sent to every friend by addressing Headquarters: 252 N. Dillon Street, Los Angeles, California.

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Bethel Gospel Meeting for Jews



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willing to pay the price of going all the way with Him as they do?

—Sadie Busse, in *The Message*.

IN DARKEST AFRICA

One day last week one of the Sunday school teachers came to my door, and after the formal greeting was over, I asked, "And what do you want today, Kalina?" She answered, "I don't want anything, I just want you." Then she told me that on Easter Sunday she had taught the story of the resurrection, and when she finished she asked her group to express themselves in thanksgiving for the resurrection of the Lord Jesus. Some thanked God that they were saved, others that they had a Sunday school, and still others gave thanks for material blessings. One of the shepherd boys was thankful that he had never been bitten by a snake while herding. Then one of the older girls suggested that they make a feast on the following Sunday to thank God, and that they invite the two near-

est relatives to celebrate with them. So they spent the week collecting their offerings for the feast. Some worked and earned small coins, some pooled their resources and bought a loaf of bread, others a bit of tea, and still others bought sugar. Some offered fresh mealies, others cooked beans or sweet potatoes, and some gave sour milk or native soft drinks. And now I was being invited to the big meeting which was to begin on Saturday night with a prayer meeting.

I arrived Sunday morning and went to the meeting, which began with a prayer meeting. Then many went to their homes and brought the food they had prepared. It was a real sight to sit there in the kraal and see them returning from every direction with enameled bowls and cups on their heads. When it was all gathered they had a sample of almost every kind of food known to the natives, and all this by children who thanked God for the resurrection of Jesus. When they had all returned and

the delegations from the two related groups had arrived, they crowded as many as possible into a hut and others sat outside. Kalina led the meeting, and I gave them an object lesson. Then one boy stood up and accepted the Lord, and a backslider returned to the Lord. After these were prayed for, the meeting was dismissed and the food brought on, the girls in one group under a tree and the boys in another group in the shadow of the cowpen. I had brought a little tin of sweets, and when this became known, there were shouts of glee and they seemed to think the feast was really perfect.

I thought so too, and I am sure God was pleased with the thanks offered by little black children who love Him. Will you not pray that there may be many more such groups to gladden His heart. —Margaret Wallace, of the Scandinavian Alliance Mission.



The Most Human Saint

(Continued from page 195)

While John stood without in wondering hesitation, impulsive Peter stepped inside, and when he saw the graveclothes lying in chrysalis form, every doubt vanished. And last came that memorable Galilean morn, after a long night of fruitless labor. The Master, the fire, the breakfast of broiled fish, the blessed fellowship, the threefold question, the threefold answer with all his heart in every word, and the wondrous commission, "Feed my sheep."

HIS EXALTATION WAS GLORIOUS. To the erstwhile renegade was entrusted the use of the keys of the kingdom. At Pentecost he flung wide the doors of salvation to the Jew, and thousands flocked into the kingdom. At Caesarea he opened those same doors to the Gentile world in the house of Cornelius the centurion. His service was magnificent. His preaching was packed with the dynamite of God, and was revolutionary in its effect. His work was instinct with the supernatural, so that even his shadow had healing in its touch.

His writing meant even more, because its reach was longer; the centuries could not limit it. Mark's Gospel is generally conceded to be Peter's picture of the Christ as the Man of action. His two epistles encouraged and comforted the Church of that day and every day since, in the face of terrible testing. One message at least, the first letter, was written from Babylon. If literal Babylon is there meant, then the great apostle wandered far into the East on his missionary journeys. If spiritual Babylon (Rome) is meant, then he went west in the footsteps of Paul, and the tradition is perhaps true that he was the first bishop of Rome. Of this we can be sure, he did not found the church of Rome, because



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there was a church already established when Paul wrote his great epistle some years before. No real evidence sustains the claim that Peter lived in Rome twenty-five years before his martyrdom.

When the final day of supreme sacrifice came we know he was not found wanting. Dauntlessly he faced the cross, humbly asking that he be crucified head down, because he felt himself unworthy to die in the same manner as his Lord. He was not a natural born hero. He was rather a discouragingly common sort of sandy clay, but the grace of God in Christ had fused that clay into granite rock. When persecution, suffering, and death confronted him there was no more weakness, flinchings, or denials. He played the game through, enduring the shame and suffering to the end. Lord Wellington used to say that British soldiers were no braver than those of other nations, but they were braver five minutes longer than any others, hence victory was assured. Peter's courage endured to the end, and the martyr's crown was his eternal reward. The faithful unto death have always had, and still have, the assurance of the crown of life.



Singing in the Holy Spirit

(Continued from page 205)

pipe and pedal, every stop and signal, until he had visually devoured its entirety. Suddenly turning, with a burst of longing and courage his presumption reached a climax in the other's opinion—could he just sit down and rest his fingers upon the keyboard? The great lover of music, the custodian of the organ, felt a peculiar bond of fellowship in the youth's admiration. He did what for him was most irregular. Hesitatingly he granted the request, watching carefully lest any movement might prove injurious to his charge. But the long slender fingers seemed to mysteriously fit the keys, and gradually the old man found himself dreaming. His eyes were misty, and the auditorium seemed to fade into the streets of old Jerusalem. The children were playing, and singing as they played. Somewhere a numberless choir was psalming in the distance. He had never heard such music; he was lost in its ecstasy, enthralled by its beauty. Then suddenly all of nature took up the song, and in one exultant tumult creation itself was afire with praise for the Creator.

Then everything changed. The music had stopped. The massive pillars towered before him. The dusk of the interior had returned and there sat the player. The young man closed the console, handed back the keys and was about to leave, when the old man anxiously gasped, "The name? What is the name?" Un-

assumingly, almost absent-mindedly, the young man gave his name, that of one of the greatest musical composers of all history. The older man raised his eyes to heaven. "Father, Father," he said, "forgive me. I would have denied the instrument to the master."

SO IT IS WITH MANY WHOM God has blessed with marvelous voices. They deny the instrument to the Master, the Master who was the Maker. Others dedicate the instrument, but with limitations—an instrument hampered with detrimental, unmusical, and fixed habits. Let us, therefore, study that we may "lay aside every weight" and impediment, presenting our voices rich,

broad, vibrant, and full of charm, a charm that reflects the joy of an awakening, the concern for lost souls, and the promise eternal. In a beautiful voice, your Father has bequeathed to you a sacred trust, a faithful mission, a consecrated responsibility—a light that you dare not hide under a bushel. Never in this world will we find a way of measuring the evangelistic accomplishments of the consecrated singer singing in the Holy Spirit.



If I am concerned about doing the will of God, He is infinitely more concerned that I should know His will.—Bishop William Culbertson.

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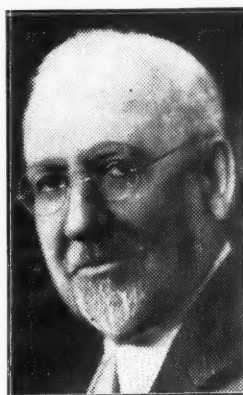
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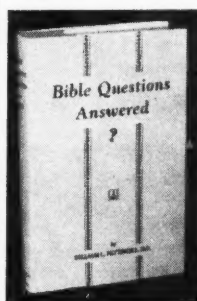
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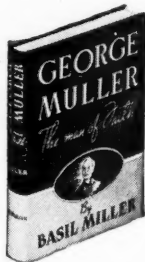
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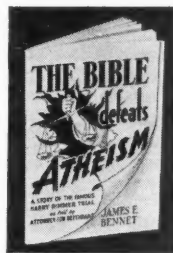
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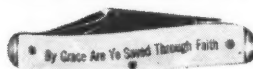
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CHRIST OR SANTA CLAUS?

THE other day," says the *Lookout*, "a midwestern preacher asked the children of his Sunday school, 'What do you think of first when you think of Christmas?'"

"Like an avalanche came the reply, 'Santa Claus!'"

"If you were to try it in your Sunday school, the chances are the results would be the same."

Now would they? That depends entirely on the character of the entertainment that is furnished during the holiday season. If it is a Santa Claus-centered program, Santa Claus will be the hero of the occasion. If it is a Christ-centered program, memories of Christmas will be very properly associated with the Hero of heroes. After all, children only reflect the atmosphere in which they have been instructed.—*Selected.*

IN MY HEART



There rings a melody

CHRISTMAS

No sheep in the folds,
No star in the west,
No babe lulled to sleep
On His young mother's breast.
But sheep of God's flock
Straying far from His love,
Have a glorified Man
Interceding above.

No gold and no myrrh,
No sweet frankincense,
But the gift of the heart
When the sinner repents.
No music on earth
From the angelic bands,
But the praise and prayer
Of the saved of all lands.

Apart from the Christ—
No joy at His birth,
Though merry and gay
All the feasting on earth;
The candles burn out,
And the feasting is done;
But the glory of heaven
Shines forth in God's Son.

—Betty Scott Stam. (A rough sketch found penciled on an old envelope dated 1931—Yang Chow, China.)

IF IT HAD NOT BEEN FOR JESUS

As we approach the Christmas season, I am reminded of some thoughts that came to me as I read a certain passage in the autobiography of Dr. John G. Paton, the noted missionary to the New Hebrides. When I was still a very young minister, Dr. Paton made a missionary address in the church of which I was pastor. He looked like my conception of an ancient Hebrew prophet. That visit made his autobiography very real to me.

In one of his early chapters, Dr. Paton tells how he and his attractive young wife sailed in 1858 from Scotland as missionaries to the New Hebrides. They began their work on the Island of Tanna where some of the natives were cannibals. He and his wife were the only white people and the only Christians on the island. In 1859, a son was born into their home and their hearts were filled with great joy. But the joy soon vanished. Death came and took both the wife and the child. Dr. Paton tells how he dug a grave with his own hands and laid his loved ones there. Then he adds: "If it had not been for Jesus, and the fellowship He vouchsafed me there, I must have gone mad and died beside that lonely grave."

"If it had not been for Jesus." That is the phrase that burned itself into my memory. Jesus said something like that Himself when He said, "If I had not come." If it had not been for Jesus, if He had not come, this world would be a vastly different and vastly poorer world in every way.

If it had not been for Jesus:

1. We would not have a line of the New Testament. There would be no story of Jesus and His love. There would be no joyous Christmas season.
2. There would not be a Christian in all the world. What if there had never been a Christian? What sort of a world would this be?
3. There would not be a Christian home in all the world. Think of the kind of world this would be if there had never been a Christian home.
4. There would not be a Christian church in all the world. Imagine if you can what sort of a world this would be if there had never been a Christian church.
5. We would know very little about God. It was part of Christ's mission to reveal the Father. If you want to know what God is like, look into the face of Jesus Christ. If He had not come, we would never have known that God so loved the world.
6. There would be no way of salvation or of eternal life. His work centered in the rugged cross on Calvary.

7. We would know very little about the world to come. Jesus brought life and immortality to light. He pulled aside the veil that hides the vision from our view and gave us a glimpse of the Father's house.

We might go on indefinitely enumerating all the differences that the coming of Jesus has made in the world, but these are enough. As we think of these in our Christmas meditations others will come to our mind and we will begin to realize something of the meaning of His coming.—Extracts from an article by Dr. Walter L. Lingle, in *Christian Observer*.

need the bed rock of Manhattan for their foundation. It is the religion of Jesus that tells us that we are of more value than the sparrows; that the very hairs of our head are numbered. We are of importance because we are of consequence to God."

One cannot predict the solution of all the problems which now face us and which will face us when this present crisis has passed, but he is safe in the assumption that the ultimate solution of all our critical problems will be reached by men who think and speak and live as servants of Christ. This is

FOR CHRIST AND THE CHURCH

Two of the most wholesome, bright-appearing young persons who have greeted America from roadside posterboards are pictured on the annual Christian Endeavor outdoor poster, inviting young people to attend young people's societies and the churches of their community. It will be first displayed in December.

Through the co-operation of the Outdoor Advertising Association of America and poster plant owners throughout the nation, the display of the outdoor poster will increase in scope immediately preceding the annual observance of Christian Endeavor Week (Feb. 1-8, 1942).

The six-color design attractively presents a boy and a girl of senior high school age, while a handsome white-spired church of colonial type, a strong and simple cross, and the C. E. monogram have important places in the poster.—*Bulletin*.

CHRISTIANITY AND DEMOCRACY

The associate editor of the *Moody Monthly* wrote an article entitled, "Can Democracy Survive Without Christianity?" which appeared in the July issue. The following quotation from a commencement address by Dr. John R. Cunningham deals with the same subject:

Thomas Mann has well said: "Democracy is a polite name for the ideals Christianity brought into the world." In the same vein Judge John J. Parker of North Carolina has more recently stated: "Democracy is the application of Christianity to the domain of government." Quoting further, President McCracken, of Vassar, has said: "Democracy simply cannot exist without Christianity. It needs it as the skyscrapers

only another way of saying that Christianity is essential to the world's security. It is peculiarly the task of the minister to state that truth so repeatedly and so forcefully as to sink it deeply and indelibly into the consciousness of our generation. Hitler, who knows the groundwork of democracy better than many of us, acts logically when he silences the Christian ministry in his desire to establish national socialism. Let the minister of the gospel stand forth in the clear light of his great opportunity, knowing assuredly and uttering it forcefully that he deals with the first essential of democracy. The gospel of Christ is that essential.—*Princeton Seminary Bulletin*.

ARE YOUNG PEOPLE HARD-BOILED OR ONLY FED UP?

We are often tempted to make wholesale comparisons between the youth of today and those of yesterday. Usually such comparisons are made without taking all the facts and factors into consideration. Besides, our memories have a way of playing strange tricks on us! However, quite apart from the matter of comparison, the sober facts are that these are extremely perilous days for our young people. They are days of speed, tension, pressure. And just when our spiritual life should be the strongest—in order to handle the complexities and difficulties of our day—it seems to be the weakest.

One of the judges of our city told me the other day that the amount of immorality among our young people is appalling. He keenly realizes that the breakdown of religion in recent years is now taking a frightful toll in individual and social indecency and irresponsibility.

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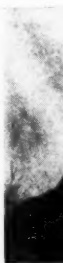
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there to teach the Bible by books rather than by the International Lesson system, which jumps here and there from year to year, and which thus may not bring into the minds of Sunday school classes a full and balanced view of the full revelation God has given in His Book. Yet the positive advantages in uniform Sunday school lessons—if not “international” at least denomination-wide—for a majority of the churches probably outweigh those sought by the book-at-a-time plan some churches are following. —*Western Recorder*.

HALF MILLION TESTAMENTS

The Tablet, the weekly news organ of the Roman Catholic diocese of Brooklyn, N.Y., carries an article describing a demand for half a million copies of the new edition of the New Testament, issued during the past summer. Discussion groups were recommended in the preface to the New Testament as issued. The Episcopal Committee of the Confraternity of Christian Doctrine has issued a series of outlines for the use of church groups. These introductions include maps, listings of Scripture passages, pictures, and other material familiar to Protestants as “Bible helps.”

During the past summer we read through this new edition of the New Testament with the footnotes. We found the word “repentance” used consistently rather than the word “penance.” We recall no church fathers mentioned in the footnotes except Augustine, Jerome, and Gregory. The Greek text is constantly referred to. (The edition, it should be remembered, is a new translation of the Challoner Rheims English edition of the Latin Vulgate.) Protestants should not miss the significance of this publication and widespread use of the Bible itself. We understand that a revised edition of the Old Testament is forthcoming in the near future.—*Presbyterian*.

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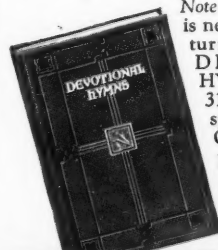
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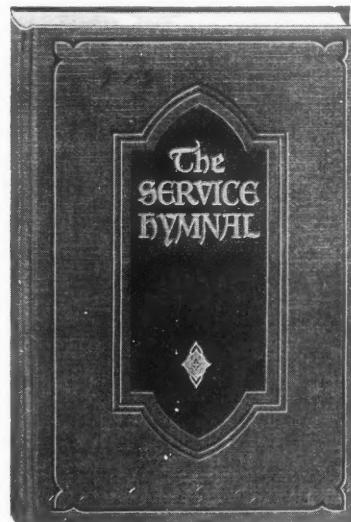
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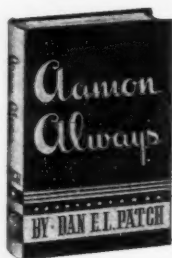
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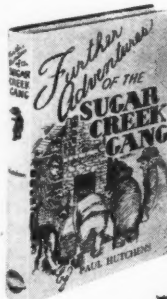


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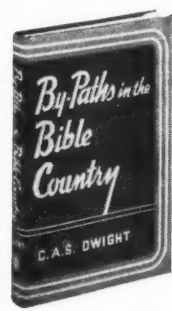
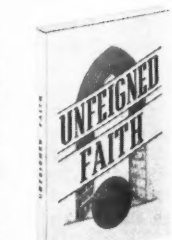
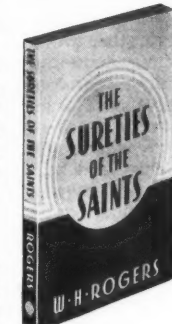
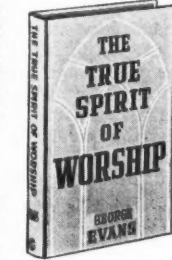
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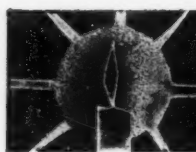
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NOT AFRAID OF DEATH

At dusk, a little girl entered a cemetery. An old man who sat at the gate said to her, "Aren't you afraid to go through the cemetery in the dark?" "Oh, no," she replied, "*my home is just on the other side.*"—Ross H. Stover.

A SELF-RIGHTEOUS PRODIGAL

On one of Mr. Moody's western campaigns, he was followed from city to city by an aged and broken man of venerable appearance who, in each place, asked the privilege of saying a word to the great congregations. He would stand up and in a quavering voice would say: "Is my son George in this place? George, are you here? O George, if you are here, come to me. Your old father loves you, George, and can't die content without seeing you again." Then the old man would sit down. One night a young man came to Mr. Moody's hotel and asked to see him. It was George. When the great evangelist asked him how he could find it in his heart to treat a loving father with such cruel neglect, the young man said: "I never thought of him; but Mr. Moody, I have tried to do all the good I could." *That is a good picture of a self-righteous prodigal in the far country.* He was generous with his money and with his words—yet every moment of his infamous life he was trampling on the heart of a loving father.—C. I. Scofield.

THE LITTLE THINGS OF LIFE

A Christian woman told this little story:

"When I was at Chautauqua, N.Y., one summer, I used to take my children and sit out near the pavilion where Damrosch and his orchestra rehearsed.

"One morning when they were playing the most beautiful music, the leader suddenly brought down his baton and exclaimed: 'Where is the seventh flute!'"

Not the first flute, nor the second nor the third, mind you, but the seventh.

Said a certain writer:

"If we make the little events of life beautiful and good, then is the whole life full of beauty and goodness. If you cannot be a great river, bearing great vessels of blessings to the world, you can be a little spring by the wayside of life, singing merrily all day and night, and giving a cup of cold water to every weary, thirsty one who passes by."

A seventh flute—a little spring by the wayside—it's all the same. A first flute is made more perfect, more beautiful as it is aided by the other flutes, while the "cup of cold water" given to the weary, discouraged one may have an influence so far-reaching in its scope we would be surprised if we but knew!

DELUSIVE WOODEN ARCHES

Of a great many worldly pleasures, the victims of Satan say to themselves: "I will pursue these pleasures of sin for a season, but I shall not care for them by and by, and then I am going to abandon them." But they find themselves by and by incapable of doing so. As Coleridge suggests, in building a stone arch, a wooden frame is used over which are set bricks or stones; and when the keystone is set in, the wooden arch is knocked away, split up, and burned for fuel; but the brick or stone arch stands for centuries. *Worldly pleasures are the wooden arches; we expect by and by to discard them as rubbish, but the arch of character and habit that has been built on this temporary framework of worldly amusements and sinful pleasures has taken shape and will stand as long as God lives.*—Arthur T. Pierson, in *The Bible and Spiritual Life*.

FINDING THE MEANING

When the late Dr. John G. Paton was a missionary in the New Hebrides, he wanted to translate the Gospel of John into the native tongue. He had worked on the Gospel and found that there wasn't a word—at least he couldn't locate a word—in the native tongue which meant "believe." How could he translate the Gospel of John without a word for "believe"! If it is the key word (and it is) and if it is true that the word occurs more than ninety times (and it does), how could you translate it if you didn't have any word to correspond with it? So he laid his manuscript aside.

But one day one of the native workers who had been out over the hills in some Christian service came in to Dr. Paton's office, and sitting in one chair and putting his feet up on another, he used a native word which meant, "I am resting my whole weight on these two chairs." There was one native word which meant all this—"I am resting my whole weight upon." And Dr. Paton said, "I have my word." He translated the Gospel of John, and every time he needed a word for "believe," he put in the word which meant, "I am resting my whole weight upon."

Let us try it and see how it works. "For God so loved the world that he gave his only begotten Son, that whosoever resteth his whole weight upon him should not perish but have everlasting life" (John 3:16). "But as many as received him, to them gave he power to become the sons of God, even to them that rest their whole weight upon him" (John 1:12). Is that it? Yes, that is it! "What must I do to be saved?" "Rest your whole weight upon the Lord Jesus Christ, and thou shalt be saved." Is that it? Yes, that is it!—Will H. Houghton, in *The Living Christ*.

ENSNARING FUNNELS

Boys often entrap and catch sparrows by a simple device. They roll a piece of paper into the form of a funnel and stick it in the ground, putting seed at the bottom. The bird thrusts its head down into the funnel to get at the seed, and when it would lift its head the funnel sticks on, and it cannot see to direct its flight. *Satan is continually getting men ensnared in his funnels to get at his seed, and so he blinds them and they cannot fly.*—Arthur T. Pierson, in *The Bible and Spiritual Life*.

THE BLIGHT OF UNFORGIVENESS

Many years ago I visited an old man on his deathbed. He was a man whom nobody liked—hard, sullen, taciturn, and sour. If you met him on the street and wished him good-day, he would keep his eyes straight in front of him, grunt sulkily and pass on. He lived in a tumble-down old hut away back in the bush. He spoke to nobody, and he made it perfectly plain that he wished nobody to speak to him. Even the children shunned him.

Some said he was a hermit; some that he was a miser; some that he was a woman-hater; some that he was a fugitive from justice, a man with a guilty secret. But they were all wrong. The simple truth was that in his youth a companion had done him a grievous injury. "I'll remember it to my dying day," he hissed, in a gust of passionate resentment.

And he did. But when his dying day actually came, he realized that the rankling memory of that youthful wrong had soured and darkened his whole life. "I've gone over it by myself every morning," he moaned, as he lay gasping in his comfortless shanty, "and I've thought of it every night. I've cursed him a hundred times each day. I see now," he added brokenly, a suspicion of moisture glistening in his eye, "that my curses have eaten out my soul; they've been like gall on my tongue and gravel in my teeth. My hate has hurt nobody but myself. But, God knows, it's turned my life into hell!" It was true.

The man at whom he had spat out his venomous maledictions, having done all a man could do to atone for the suffering that he had thoughtlessly caused, had dismissed the matter from his mind a generation back. Upon him my gnarled old friend's bitterness had produced little or no effect. *It was the man who cherished the sinister memory who suffered most. It shadowed his life; it lent a new terror to death; it expelled every trace of brightness and excluded every ray of hope; and at last, a grim and ghostly companion, it lay down with him in his cold and cheerless grave.*—F. W. Boreham.

Why I Believe in the Vicarious Atonement

(Continued from page 200)

the priests' code. The priests of ancient Israel, who in reality were only types of the great High Priest, Christ, who was to come later, were not permitted to enter the sanctuary without blood; that the faithful might know that only through the sacrifice of the life of another could their lives be spared. And the well-nigh universal prevalence of sacrifice among heathen as well as Jewish people express man's consciousness that sin subjects him to the wrath of God, and that that wrath can be turned away only when amends have been made through the forfeiture of life, whether his own or that of his legal substitute. The trail of sacrificial blood that appears just outside the gates of Eden leads unerringly to the cross of Calvary, where "once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9:26).

By paralleling even in detail the Old Testament ritual for the sin-offering, it was made plain that Christ was the sin-bearer for His people. Our sin and guilt were set to His account so that He as our legal representative discharged the obligation which rested on us, while His righteousness was set to our account so that we are cleansed from sin and are made heirs of His riches and glory. In that transaction Christ was at one and the same time the sacrifice and the priest who offered it. We personally had nothing to offer and no hand or part in the offering—we simply stand aside under guilt and condemnation, helpless and hopeless in ourselves (Rom. 5:6, 10).

THE NEW TESTAMENT REPEATEDLY PRESENTS Christ as our sacrifice, as "the Lamb of God, that taketh away the sin of the world," and as our passover. The first century Christians, accustomed as they were to sacrificial worship, could not have understood the apostles to have taught anything else than that Christ, like the paschal lamb, died in order that their sins might be forgiven and that God might be disposed to look upon them with favor. Add to this the constantly reiterated doctrine that salvation is by grace and not by works, and there can be no other reasonable interpretation. Certainly in the mind of Jesus and in the minds of His closest followers the religion that He founded was pre-eminently a redemptive religion. The idea of vicarious and expiatory sacrifice, or, in other words, the doctrine of substitution by blood atonement, is thus woven into the very warp and woof of both the Old and the New Testaments, and no one can get away from it except by denying the Bible outright.

But some may ask, Why cannot God in His sovereignty simply forgive sin when the sinner repents? Why must an atonement be provided? The answer is that the moral law, of which sin is a violation, is not an arbitrary or whimsical pronouncement which can be set aside at will, but a revelation of God's own nature, a transcript of His charac-

ter. It shows us what God is, and is designed to bring our natures into closer conformity with His. It is therefore perfect and cannot be relaxed or set aside. The justice of God demands that sin shall be punished as certainly and as rigorously as it demands that righteousness shall be rewarded. God would not be just if He failed to do either. For Him to fail to punish sin would be the same in effect as for Him to consent to it; and for Him to consent to it would be for Him to become partaker in it and so to violate His own nature.

Consequently, when sin has been committed a corresponding satisfaction must be made to divine justice. The truly penitent person never feels that mere repentance is enough to offset or expiate his crime, even in civil government. He instinctively feels that what he has taken must be restored, that what he has made wrong must be made right.

A moment's reflection should make it clear to anyone that for God to allow sin to go unpunished, or for Him to deal with it in a free and loose manner, would be for Him to cast justice to the winds and to be governed by weak sentimentality. If forgiveness is to be extended it must be done in such a manner as will not diminish the person's sense of guilt, but continue to show sin to be what it really is, something hateful and painful to God, diametrically opposed to His holy nature and subversive of His rule throughout the universe. Otherwise man will be led into an easygoing, good-natured carelessness, and will have no adequate understanding or appreciation of the favor that has been granted to him.

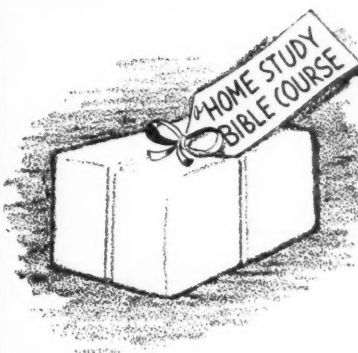
It is indeed unfortunate that so much of our modern theological literature shows an almost complete lack of any adequate sense of the heinousness and guilt of sin. It is only when one holds superficial views of sin and thinks that it can be cast off by simple repentance, that he denies the need of an expiatory atonement. But in proportion as an aroused conscience tells him that he is a guilty sinner, does he realize how deep his guilt is and cry out for that Saviour who alone is "able to save to the uttermost them that draw near unto God through him" (Heb. 7:25).

IN ANSWER TO THE QUESTION, How can God accept the vicarious and unmerited suffering of Christ as a just equivalent of that which was due to sinners? we would point out that Christ was not a mere human being, but a divine Person, Deity incarnate, and therefore a Person of infinite value and dignity. The value of His suffering was therefore equivalent to, or rather greater than, that of the entire race of men would have been. His suffering was in a true sense God's suffering, and His death was in a true sense God's death; for what we can affirm of either of the natures which the person possesses we can affirm of the person.

In other words, God in the person of Christ took man's place before His own law, suffered in His own person the pre-

(Continued on page 242)

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SONS OF GOD

W.K., Elgin, Iowa

Question: Are all men sons of God?

Answer: They are not. Our Lord made such a denial when He referred to Judas (John 6:70, R.V.). He also charged His enemies with having the devil for their father (John 8:44). The apostle John spoke of the "children of the devil" (I John 3:10). By natural descent from Adam all men possess his sinful nature and cannot become the sons of God except through a supernatural regeneration (John 1:12, 13; Rom. 8:14). The ancient theory that the sons of God were angels must also be rejected, for according to our Lord angels neither marry nor are given in marriage (Matt. 22:30). Men now may become sons of God through faith, being born of God (John 3:6, 7).

E.F., Marion, Ohio

Question: Who are the sons of God mentioned in Genesis 6:2?

Answer: Probably the Sethites. When Seth was born, Eve declared that God had appointed her another seed instead of Abel (Gen. 4:25). Eve understood that Seth in some way took the place of "righteous Abel," and would perpetuate the godly line.

ARMAGEDDON

L.H., Harrod, Ohio

Questions: (1) What is the battle of Armageddon? When will it occur? (2) When will this old world be burned up? (3) Is it wrong to eat pork? If so, why were hogs created?

Answers: (1) The last battle of the present dispensation, and it will involve the entire world (Rev. 16:16). (2) For a description of this burning see II Peter 3:10-12. It will occur at the end of the "day of the Lord," which evidently is practically the same period as the Millennium. This destruction will be followed

by the new heavens and the new earth wherein righteousness will dwell. (3) Wrong for the Jews because forbidden (Lev. 11:7, 8). It is claimed that such a practice in hot countries is liable to produce scurvy and various other skin eruptions. The mere creation of hogs would not prove them to be good for food.

ULTRADISPENSATIONALISM

L.H., Harrod, Ohio

Question: What is the meaning of ultradispensationalism?

Answer: A dispensation in the biblical sense refers to the methods employed by God in His dealings with man during the various ages or periods of history; such as the Patriarchal, Mosaic, or Church Age. These dispensations are seven in number. Ultradispensationalism is the overemphasis upon these historical periods; for example, in respect to God's methods in each, or the precise length of each, or the constant insistence upon them as a whole.

ASSURANCE TEXTS

L.G., Camp Polk, La.

Questions: (1) What texts support the doctrine of once saved always saved. (2) What will happen to those who have lost the joy of their salvation?

Answers: (1) They are many, hence we shall not attempt to give all. Start with the teaching of Christ in John 3:5-8, 14-16, 36. Next see the word "partakers": Hebrews 3:1, 14; 6:4; 12:10; II Peter 1:4, and add the following: John 6:37, 47; 10:28; Romans 8:35-39; I John 1:9; 4:15; 5:1; Jude 24; and these are not all. (2) Since the joy of salvation is only one of its characteristics, it may be lost and the person himself still remain a saved person.

HEALING OF THE NATIONS

M.F.M., Toledo, Ohio

Question: Since sickness and death will have been abolished, why the healing leaves for the nations (Rev. 22:2)?

Answer: In the new heavens and the new earth which follow the Millennium, great changes will have taken place. The nations here mentioned are evidently those which will have been saved during the Millennium. They walk in the light of the New Jerusalem and also bring their glory and honor into it (21:24, 26). As to this particular passage in which the leaves of the tree of life are for the "healing of the nations," the better translation probably is "health-giving." That is, in order to sustain life and prevent any sickness at all in the new earth.

DEFENSE OF THE SECOND COMING

A.B., Rising Sun, Ind.

Question: I am sending a copy of our church magazine which contains an article against the second coming of Jesus Christ. Will you kindly refute its arguments and send me Scripture references to prove that He is to return in person to this earth?

Answer: A few Bible references will be sufficient. First, the testimony of our Lord Himself in John 14:3; testimony of the two angels, Acts 1:11. See also Zechariah 14:4; Matthew 24:30; I Thessalonians 4:16,17; II Thessalonians 1:7; 2:8; Revelation 1:7; Isaiah 9:6, 7 with Luke 1:32, etc.

A DISTINCTION

L.T., Spring Valley, Ill.

Question: What is the difference between the "church of God" (Acts 20:28) and the "church which is his body" (I Cor. 12:12, 13)?

Answer: In the first reference, the ancient authorities are said to have held diverse views since the manuscript authority was about evenly divided as to whether the text should read "church of God" or "church of the Lord"; but in either case, the personal reference is to Jesus Christ, because it was He who "purchased it with his own blood." He is the Lord God. In the second reference (I Cor. 12:12, 13), the Church mentioned is also called "the body of Christ" (v. 27). Hence I can discern no vital difference between the passages since both refer to the Church of Jesus Christ, which is His mystical body.

CONCERNING WARS

N.M.W., Arkansas City, Ark.

Questions: (1) Does the war mentioned in Ezekiel 38, 39 take place before the battle of Armageddon? (2) Please also locate the war mentioned in Revelation 6:4.

Answers: (1) It is quite impossible to accurately date unfulfilled prophecy. This invasion of Palestine will occur after Israel has been regathered and is well settled there; hence probably after the battle of Armageddon. (2) No special war is mentioned. The language is symbolical, but the result is that "peace is taken from the earth," hence we infer a universal war. So far as we know, the present war may culminate in this state of affairs.

GLORIFIED BODIES

T.P.H., Shelby, N.C.

Questions: (1) Will we have glorified bodies during the Millennium? (2)

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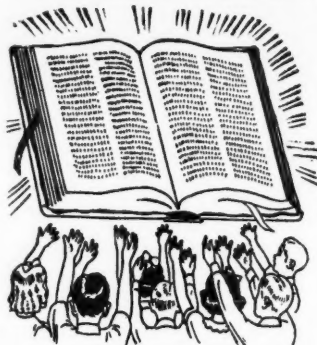
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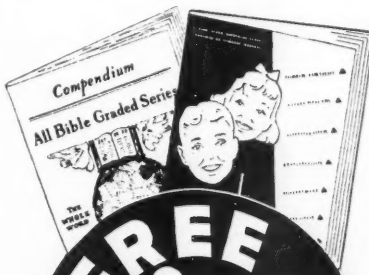
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Answers: (1) Since the first resurrection will already have occurred, all the saints will have glorified bodies like Christ's own (Phil. 3:21). (2) Death will be no more, neither will there be any other cause for sorrow (Rev. 21:4). God Himself will dwell upon the new earth (vv. 2-7).

SAVED THROUGH CHILDBEARING O.H.B., Vancouver, B.C.

Question: What is the meaning of I Timothy 2:15?

Answer: We confess that our answer in the September number was not wholly satisfactory, not even to the writer; and he knows of none that is free from all objections. Literally, the Greek in the first part of the verse is, "But she shall be saved through the childbearing."

Since the prophecy in Genesis 3:15 refers to the virgin birth of Jesus Christ, it is possible that Paul had this fact in mind; that is, Jesus Christ was to be the Son of God, but it also was necessary that He be born of a virgin. However, acceptance of the fact of His incarnation does not save anyone. His crucifixion, when He "bore our sins in his own body on the tree," was the essential thing. No woman is spiritually saved by becoming a mother. We are saved solely through faith in the Lord Jesus Christ, and not by personal suffering of any kind. Being thus saved, each woman is expected to continue in "faith, love, and sanctification" (R.V.).

BLESSING THROUGH ABRAHAM D.G.B., Nevada, Iowa

Question: Is the Abrahamic covenant for the Jews only (Gen. 12:2, 3)?

Answer: The promises of blessing

made to Abraham include not only the Jews, but "all the families of the earth." First of all, God said He would make of Abraham a great nation, which He did. The people of that nation are now in exile, scattered among all the nations of the earth because they rejected and crucified their King (Luke 21:24). A second time God will regather His people from the four corners of the earth. The context reveals that this regathering of His people to Palestine will be when He returns to this earth in order to establish His millennial kingdom and to reign in person (Isa. 11). At that time all peoples and nations of that age will partake in the blessings promised to Abraham and his seed.

A PROPOSED SOLUTION

I.R.B., Brookville, Pa.

Question: Please account for the seeming discrepancy between I Kings 6:1 and Acts 13:17-21.

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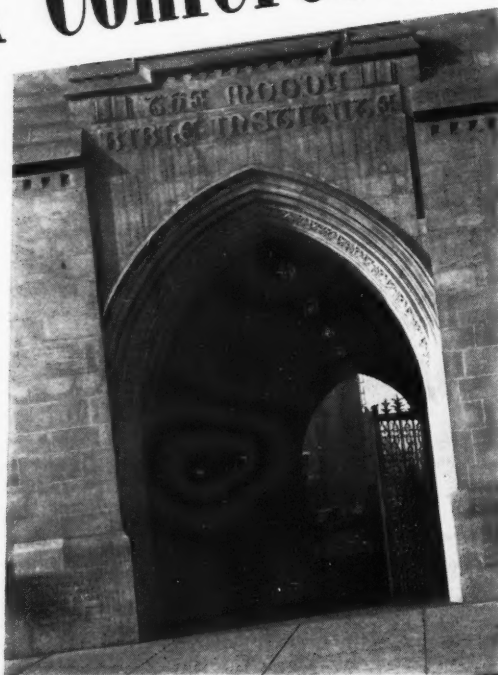
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Answer: The apostle is not aiming at exactness, as is indicated by certain phrases: "and about the time of forty years"; "and when"; "and after that"; "about." "The meaning may be," as suggested by another, "that about 450 years elapsed from the time of the covenant with Abraham until the period of the judges." However, according to our version, the period of the judges itself lasted 450 years unto the kingdom (v. 20). Adding the forty years of I Kings 6:1 we come to the reign of Solomon. But, as already stated, exactness of chronology is not the aim of Paul.



THE LIGHT SHINES IN THE DARKNESS

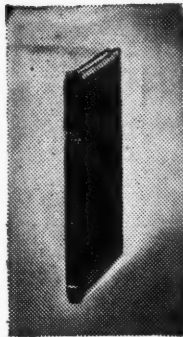
With this timely theme the American Bible Society has made plans for the observance of Universal Bible Sunday, December 14, by local and network broadcasts, observances in local churches (more than 100,000 pastors have received literature), and by public recognition on the part of the President and the governors of several states.

British and European Bible societies have all they can do to maintain war activities, and it becomes America's special responsibility to see that the Word of God continues to circulate freely to spread God's light in a dark and ever-darkening world.

Formal recognition of the place of the Bible was never in order, but certainly in times like these it is obvious that the celebration of universal Bible Sunday should bring men to their knees in thanksgiving for the blessed Book which is the very Word of God, that they may stand to their feet to proclaim it as the only hope of a dying world. It not only contains God's Word; it is His Word. It not only shines in the darkness, but it brings to us Christ the Living Word, whose coming into the heart of man by faith kindles there the eternal light of redemption.

WE CAN'T—BUT HE CAN

One Sunday afternoon my wife and I were taking a short walk, when we were overtaken by a storm. We took shelter in a neighboring church where we found a special service for Sunday school pupils in progress. The vicar was catechizing the children, and asked, "What is a miracle?" A little girl put up her hand and replied, "Something we can't do, but Jesus can." The minister seemed surprised at this original answer, and pressed for a response in "more dignified English." Several chimed out the set answer he wanted, "A parable in action," and he seemed well satisfied. It left me cold, however, for I was still thinking of the little child's definition, "Something we can't do, but Jesus can."—*Christian Herald*.



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5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of

ch. 2, v. 24.
Or, reaped
myself
threshing.
ch. 10, v. 16.

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* Harold L. Lundquist

December 14 CHRISTIAN STEWARDSHIP

II Corinthians 8:1-9; 9:6, 7

Golden Text: *It is required in stewards, that a man be found faithful.*—I Corinthians 4:2.

THE Christmas season, when there is so much thought about gifts, is a most appropriate time for a lesson on Christian giving. Our study may well be introduced by an incident related by Dr. Wilbur M. Smith, "a story which Dr. G. Campbell Morgan tells, of a question hour which he attended some years ago at a Northfield Bible conference, when the late Dr. John Willis Baer read from a piece of paper a question turned in by a young person: 'How can we raise money for foreign missions?' Quick as a flash, Dr. Baer answered: 'Don't raise it, give it.' If all believers could come to a true knowledge of what the New Testament teaches regarding giving, and would seriously put this knowledge into practice, the Christian Church could advance more in the next ten years than it has advanced in any fifty years in its history."

II Corinthians 8 and 9 is largely devoted to a discussion of giving. In our two selected portions we find:

I. An Example of Liberality (8:1-5).

For some reason people are overly sensitive when one speaks of money. The subject must be approached tactfully, so Paul skillfully directs the attention of the Corinthian church to their fellow Christians in Macedonia. They had been in great affliction and were in "deep poverty" (v. 2), but out of their sorrow and want they gave far above Paul's expectation (v. 5) and "beyond their power," and then pleaded with Paul that he should let them give more.

The explanation is found in verse 5, where we learn that they had first given "their own selves to the Lord," and then in loving co-operation with Paul himself, as the Lord's agent, in this matter of the offering.

Is it not strange that those who suffer most for the gospel and have the least to give are the most generous in their giving. Those to whom the gospel has come easily, who bear no special burdens for Christ, and who are well situated financially, are commonly the most stingy with their money. Could it be that they have not really given themselves to the Lord? One wonders.

Now on the basis of this inspiring example Paul presents to the Corinthians

II. An Exhortation to Faithfulness (8:6-9).

Apparently the Corinthians had made

*Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

a promise or pledge to give for the poor at Jerusalem, but had become a bit forgetful and negligent. It seems to be so easy to neglect to keep up a pledge for the Lord's work. Some folk even feel that they cannot make a pledge. They pledge to pay their rent, to make payments on a car, or a washing machine; but to the church they just can't pledge, or if they do, the promise is often neglected. Such things are dishonoring to the name of Christ.

As they abounded in other graces (v. 7), Paul exhorts the Corinthians to abound in "this grace also." So giving is a Christian grace! And why not? Consider Christ (v. 9), who left the glory He had with the Father and came to the poverty of the One who had not where to lay His head, that we through Him might be eternally rich.

Christian friend, when that truth lays hold of your heart and life your purse strings will loosen, your check book will open more easily, you will gladly give—for Christ's sake.

III. A Principle of Christian Giving (9:6).

The harvest is always in proportion to the sowing of the seed. The man who is stingy with his seed at sowing time will reap that kind of a harvest. The opposite is also true.

It works in the field of business too. The merchant who gives the fullest return for one's money and the most liberal measure of service is bound to prosper, while the stingy one is left to lament the fact that his goods rot on his shelves.

In the spiritual realm it is even more true. But, someone may say, we ought not to do good that we may profit by it. No real Christian will give just that he may prosper, but, mark it well, if he does give for Christ's sake and His glory, God will prosper him. "You can't beat God giving."

IV. The Spirit of Christian Stewardship (9:7).

Our giving is to be done according to the purpose of our heart—not grudgingly, nor with grief, nor yet by compulsion, because someone put on pressure. The Lutheran commentator, Dr. R. C. H. Lenski, has put it well: "In the whole matter of Christian giving nothing is ever to be done 'from grief'; no one is to be sorry about letting anything pass out of his hands, no one is ever to say, 'I am sorry I gave, or gave so much.' These negatives imply their corresponding positives. Thus the first implies: 'I am glad I gave; I wish I could give more.' Nothing is ever to be given 'from compulsion,' from a feeling that one is forced to give, that he is being robbed. No one is to think: 'They took advantage of me; they shall

not do it again.' Ever the feeling is to be: 'I am happy I gave; I really should have given more.' For his great collection Paul wanted nothing but voluntary gifts. He here enunciates voluntariness as the only true motive and principle of Christian giving. It actuated the apostolic Church (Acts 2:44-45; 4:32); it has ever distinguished true Christian giving."

God loves a cheerful or (as it may be translated) hilarious giver. When done in the right spirit, giving for Christ can be one of the happiest experiences of the Christian life. Let's make offering time in our church services the most joyful time in the meeting. Then we shall be liberal as well as cheerful in this grace of stewardship.

December 21

THE COMING OF GOD'S SON

Isaiah 9:6, 7; John 1:1-4, 10-14; I John 4:9-11

Golden Text: *The Father sent the Son to be the Saviour of the world.*—I John 4:14.

CHRISTMAS again! How shall we keep it in a world torn by strife and poisoned by man's bitterness against man? Let us keep it with all the joy and gladness at our command. Let us make this the best Christmas we and our families have ever had. How? By giving more and richer gifts? No—although they have their place when rightly given and received. By feasting and merry-making? No—although they too have their place when carried on in the true spirit of love and friendship. What then? Let us make this an outstanding Christmas by centering our thoughts, our affections, our joys—yes, and our gifts of self and substance—around God's Son, whose "birthday" we celebrate.

May Christmas, 1941, be the best you have ever spent. This is the writer's sincere wish for you. One way to make it just that is to diligently study our lesson for this next Sunday, which tells of the coming of God's Son.

I. His Coming and Character Prophesied (Isa. 9:6, 7).

God who was to send His Son into the world to become the Saviour of sinful man fittingly made known His coming through Isaiah (and others) 800 years before it took place. This greatest event in all history was the subject of exact and detailed prophecy, which was completely fulfilled. Although Isaiah calls Him "a child" (as indeed He was), he saw Him as the divine One whose glory and power is revealed in the magnificent array of names found in verse 6.

"Wonderful," a much abused and misused word, found its real meaning in Him—He really is wonderful in every

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Little wonder that "the government shall be upon his shoulders" (v. 6), and that He shall reign on the throne of David forever. That is prophecy yet to be fulfilled, but it will be, even as the others, for "the zeal of the Lord of hosts will perform this."

II. His Incarnation and Redemption Completed (John 1:1-4; 10-14).

The Eternal One—who was in the beginning with the Father, He who was God and who made all things, this One who was the life and the light of men—humbled Himself and took upon Himself the likeness of sinful man. He was "made flesh and dwelt among us," revealing the grace and glory of God. The incarnation of Christ is a truth the greatness and glory of which we cannot fully understand; but we know that it was for us that He came—for our redemption.

The world—His own world—received Him not. "But!"—and thank God for that blessed "but!"—"as many as received him, to them gave he the power [or better, the right, as in R. V.] to become the children of God." Redemption is by a new birth, a divine birth, "not of blood, nor of the will of the flesh, nor of the will of man." It is a complete redemption by faith in Him who revealed the grace of God to man. This is the great message of Christmas. Let us not miss it.

But there is another word for this precious and blessed season—it is that of love.

III. His Love and Our Love Manifested (1 John 4:9-11).

The love of God has been expressed in many precious ways, but the full and final manifestation was in the sending of His only begotten Son into the world that we might have life through Him. This is love supreme, that God loved us when we did not love Him, the altogether lovely One giving His best and dearest in loving sacrifice for the altogether unlovely ones.

Such love in making the unspeakable gift to us must of necessity call forth from us not only love toward Him, but also for one another. Christmas is an excellent time to deepen and sweeten the love which exists between Christian brethren. We need to be drawn very close to one another for mutual encouragement, strengthening of our faith, and for the effective outreach of Christ's love to the whole world through us.

The eternal, glorious Christ came. He wrought out redemption full and free. He revealed God's great love to us—and to all the world. What a delightful Christmas message that is. Let us receive it and declare it.

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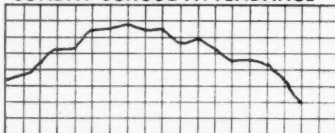
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December 28

THE CHRISTIAN'S HOPE

John 14:1-6; Revelation 22:1-5

Golden Text: *In my Father's house are many mansions.*—John 14:2.

HOPE is something this world desperately needs, and which it has all but abandoned. Little wonder when one recalls that the usual meaning of hope is hardly more than "wishful thinking" without any real confidence—and that such hope as men have, has been only in their fellow men, who have so often grievously failed them.

The Christian's hope—ah, that is something quite different. To him hope is certain expectation resting on the assured Word of God. Such a light only shines brighter as the darkness deepens. As the lights of men's promises and purposes flicker and die out, the hope of God's people shines like a beacon in a dark and stormy night.

How appropriate that we should use the last Sunday of this year to remind one another of that hope; to trim the lamp, as it were, for even brighter shining, as we cast its beams out into the unknown year just ahead. There are three great and helpful things in this lesson.

I. A Sure Promise of Heaven (John 14:1-3).

We are not forgetting that for us who love the Lord there is the blessed hope of His return. He is coming again (v. 3). But whether we have the joy of being caught up to be with Him, or go by way of death, we have a sure promise of the eternal dwelling place which He has prepared for us.

"Let not your heart be troubled"—the very words come like the balm of Gilead upon our restless, troubled lives. Faith in God and in Christ—there we have the sure anchor of the soul. He has promised. We may count on His fulfillment. We show our faith in our fellow men by trusting their word, even though they often fail us. Shall we not then fully trust the omnipotent, never-failing God?

This sure word about heaven is made more fully our hope as we find in Christ

II. A Safe Way to Heaven (John 14:4-6).

Our Saviour has not just gone before us and bade us follow as best we may, but He is Himself the Way. Having Christ, we have the way. Observe that He does not say that He is the "way-shower," as one religious system names Him. He is not just an example, or the master-teacher, or a martyr to a holy cause. He is "the way, the truth, and the life."

Note, too, that no man comes to the Father but by Christ. Dr. Wilbur M. Smith points out that "the apostle Paul in his epistles constantly emphasizes the truth that we have access to the Father only through the Lord Jesus Christ (Rom. 5:2; Eph. 2:13, 18; 3:15; Heb. 7:25; 10:19-21). Jesus is not *one* way to God, He is the *only* way to God. Men cannot come to God through anyone, but only through the Lord Jesus Himself.



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The way He made to God is the way God eternally planned, and to attempt to find God over any other way is to miss God and to end one's futile pursuit in darkness and disillusionment. How wonderful that we do not ourselves have to make a way to God, but by faith can walk in the way already made by His only Son. He knows the way to God because He is God's Son. The whole passage emphasizes one glorious truth—God wants us with Him, and has made perfect provision for such a glorious eternity. How wonderful to possess it; how tragic to miss it."

Someone may say, "That's very true, and wonderful. I am a Christian, and I have Christ who is the way. But what is heaven like? I should like to encourage myself and others by thinking about its glory." So we consider

III. A Symbolic Picture of Heaven (Rev. 22:1-5).

In this description of the new Jerusalem, we see depicted that which is really to come to pass; but pictured also in glorious symbolism is the eternal blessedness of the redeemed.

First of all there is "life"—the river of life, the water of life. In heaven there is no death, but only eternal life, blessing, peace, and joy. In this world man lives under the constant shadow of death, as the enemy which hurts, destroys, and reminds him of sin. But in heaven all is life throughout eternity.

"When we've been there ten thousand years

Bright shining as the sun,

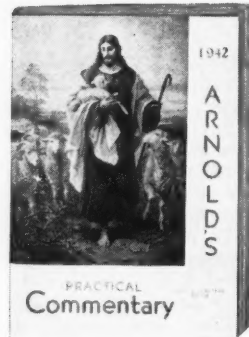
We've no less days to sing God's praise
Than when we first began."

Then we have what Dr. A. C. Gaebelein calls "the seven glories of the redeemed" (vv. 3-5). Let us enumerate them. (1) "No curse"—perfect sinlessness. (2) "The throne of God and of the Lamb shall be therein"—giving perfect and blessed government forever. (3) "His servants shall serve him"—in perfect, unhindered, untiring service. Heaven will not be idleness (perish the thought!), but blessed and happy service for God. (4) "They shall see his face"—an eternal, undimmed vision of God. (5) "His name shall be on their foreheads"—speaking of eternal ownership and possession. (6) "There shall be night no more"—God is the light throughout eternity. No more darkness to fear. (7) "They shall reign forever and ever." Few of us would care to reign in this world, for that brings only sorrow and trouble, but to reign with Him, that indeed will be eternal blessedness.

So then we have—a sure promise of a heaven to which we have a safe way, and concerning which we have such blessed knowledge. But what good is the promise if we do not accept it? What good is the way if we do not receive Him? What good is there in knowing about heaven unless we are going there? "Everybody talks about heaven, ain't going there" sings the folk song. Are you? Or are you only going to talk about it?



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January 4

THE SYNOPTIC GOSPELS: MATTHEW, MARK, LUKE

Matthew 1:1, 17; Mark 1:1, 14, 15; Luke 1:1-4; Acts 1:1-5

Golden Text: Christ Jesus came into the world to save sinners.—I Timothy 1:15.

A NEW year of God-given opportunity with the assurance of His grace and strength for our daily need. Such is the precious gift we hold in our hands as we enter on A.D. 1942.

With the new year, we enter upon a new course of study—carefully planned ahead through 1947, if the Lord tarries. We begin very appropriately with a study of the life of Christ as presented in the first three Gospels, known as the Synoptic Gospels.

"Synoptic" is a combination of two words, meaning "a view together," and refers to the fact that Matthew, Mark, and Luke give us the same general view of Christ, although differing somewhat in their emphasis.

Our purpose during these six months is so to present Christ as the Saviour of men that we may win them to Him, and also that Christians may have a new devotion to soul-winning. The accomplishment of these goals would mean a revival, and why should we not have one in our Sunday schools and churches throughout the land? Will you do your part?

Moody Monthly

WILL THE OLD FAITH STAND

the assault of modern cults? "Seven Religious Isms," by Dr. H. M. Wyrick, Pastor, First Baptist Church, Barberton, Ohio, exposes the weakness and dangers of Mormonism, Jehovah's Witnesses, Christian Science, the so-called Oxford Group, Unity, Spiritualism, and the strange theory of Anglo-Israelism. Price fifty cents. Stamps accepted. Order direct from author.

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Before looking at our Scripture lesson, there is another question which must be answered. Why are there four Gospels? In the Old Testament the coming Messiah is revealed in four chief aspects: the King of Israel, the Servant of Jehovah, the Son of Man, the Son of God. There were also four representative people on earth whose special needs were met by four Gospels—the Jews, the Romans, the Greeks, and the Christian Church, composed of believers from all three nations.

The four Gospels beautifully meet this situation. Matthew, writing especially to the Jews, presents Christ as King. Mark, for the Romans, presents the Servant. Luke presents to the Greeks the Son of Man—the perfect Man, and John, for the Christian Church, reveals the Son of God. But note that all the Gospels are for us, and in them we find the fourfold picture which presents the many-sided glory and beauty of our Lord. Turning to our scriptures we see—

I. The King (Matt. 1:1, 17).

These verses come at the beginning and end of the kingly genealogy of Jesus. It is important that the descent of a king be carefully recorded and studied, for it alone can prove his right to the throne. We know that Israel rejected Jesus as King, but we also know that prophecy reveals that He will one day take the throne of David and reign. Does He have that right?

In Matthew 1:1-17, we have His national and royal descent. Being son of both David and Abraham, He is heir to both the promise and the throne. As King of Israel, there was no need to trace His lineage back further than Abraham through David, but we find that in Luke (2:23-28) the Son of Man is traced back to Adam. Mark has no genealogy for reasons noted below, and John also has none, for the Son of God is eternal, infinite, without need of genealogy.

Turning now to Mark, we find Him presented as

II. The Servant (Mark 1:1, 14, 15).

A servant needs no genealogy, he needs only to be able and ready to work, and that is just what we find in Mark. The account plunges at once into the story of "the gospel of Jesus Christ, the Son of God," who is ready to serve—by life or by death—yes, even by the death of the cross.

The forerunner, John the Baptist, bears his witness. Jesus is baptized. John is imprisoned, and immediately Jesus begins to preach, "Repent ye, and believe the gospel." The key verse of Mark is 10:45: "For even the Son of man came not to be ministered unto, but to minister." The characteristic words are "straightway," "forthwith," and "immediately." The Greek word thus translated appears about 40 times in the book. The Servant of God went quickly about the Father's business. Christians, can we say the same for ourselves? Are we willing to serve—and to do it immediately? In Luke we find—

III. The Son of Man (Luke 1:1-4).

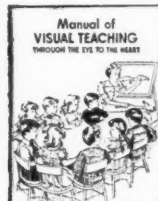
Luke undertakes to write, under the control of the Holy Spirit, a careful account of the saving work of Christ, but he makes it doubly clear that he writes from first hand knowledge. "Eyewitness" means those who made a personal investigation, hence, those who knew Christ as the Son of Man, the One who became flesh and dwelt among us. "Ministers" means literally those who served under Jesus, His personal assistants; again emphasizing His personal ministry as "the Son of man who is come to seek and to save that which was lost" (as Luke 19:10, the key verse of this Gospel, expresses it).

IV. The Risen and Ascended Lord (Acts 1:1-5).

Christ who was crucified arose a Victor over death and the grave, and ascended to the Father, where He now appears as our Advocate. That does not mean that His work on earth terminated, for we have in Acts what Dr. Morgan fittingly calls "the book of the continued doing and teaching of the living Christ by the Holy Spirit through His Body, which is the Church."

The Gospels (Acts 1:1) tell only what "Jesus began to do and to teach." Acts continues, but does not complete the story. Christ is working today in and through surrendered believers. Will He have liberty to work through you and through me this year of 1942? If so, it is sure to be a happy—yes, a blessed—New Year.

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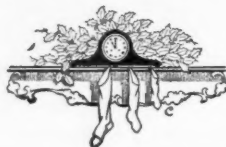
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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



THE COMING OF THE SAVIOUR

1. The Time of His Coming (Gal. 4:4a).
2. The Fact of His Coming (Gal. 4:4b).
3. The Manner of His Coming (Gal. 4:4c).
4. The Purpose of His Coming (Gal. 4:5a).
5. The Result of His Coming (Gal. 4:5b).

—James Ostema, Jr.

WHY CHRIST CAME

1. He Came to Do the Will of God (John 4:34).
2. He Came to Fulfill the Law (Matt. 5:17).
3. He Came to Give His Life (Mark 10:45).
4. He Came to Establish the Truth (John 8:18).
5. He Came to Defeat the Works of the Devil (I John 3:8).
6. He is Coming Again (Acts 1:11).

—Harry G. Hamilton.

THE HERALD OF THE INCARNATE WORD

John 1:6-8

1. Designated by Divine Prophecy—"My messenger" (Mal. 3:1).
2. Messenger by Divine Appointment—"A man sent from God" (John 1:6).
3. Recipient of the Divine Word—"The word of God came unto John" (Luke 3:2).

4. Appointed to a Divine Work—"Bear witness of the light" (John 1:7, 8).
5. Devoted to a Divine Objective—"That all men might believe" (John 1:7).

—W. T. Forshaw, in *Christian Witness*.

THE CROSS

The Central Theme of Scripture

The Cross pervades all Scripture. The Historical Books prove its necessity. The Levitical foreshadow its meaning. The Psalms portray its experiences. The Prophets foretell its sufferings. The Gospels describe its fulfillment. The Acts proclaim its blessings. The Epistles explain its doctrine. The Revelation exhibits its fruits.

—The Indian Christian.

CHRISTMAS REJOICING

Jehovah-Jesus, born a child on earth,
To show forth in Himself man's second birth,

Our fallen race has raised:
Beholding Christ, "the Life, the Truth, the Way,"

Uplifted souls upon His goodness stay,
And cry, "God's name be praised!"
—Harriette S. Bainbridge.

DOES IT MATTER IF CHRIST WAS NOT VIRGIN BORN?

Luke 1:27

Introduction: The doctrine of the virgin birth of our Lord Jesus Christ is the first fundamental truth of holy Scripture. Its denial counteracts every other truth of Scripture.

1. The Testimony of Scripture (Gen. 3:16; Isa. 7:14; Luke 1:27).
2. The Testimony of the Son (John 8:23; 8:58; Heb. 10:5).
3. The Testimony of the Saints (Matt. 2:2; Luke 2:20; Isa. 9:6).

—Harry G. Hamilton.

BORN—A SAVIOUR

Luke 2:11

I. "Unto You."

1. The angelic announcement.
2. The Shepherd's faith.
3. Personal salvation.

II. "Is Born."

1. Where? (Mic. 5:2)
2. No room in the inn.
3. A prepared body (Isa. 7:14)

III. "A Saviour."

1. Angels announce Him as Saviour.
2. John announces the Lamb of God.
3. Magi seek the King of the Jews.

—Robert E. Stark.

THE PRECIOUS GIFTS

Matthew 2:11

Representing our gifts to Christ, these offerings of the Wise Men stand for:

1. *Gold.* Whatever is most costly and precious in our lives—mental, moral, affectional—consecrated to His cause.

2. *Frankincense.* Whatever is fragrant and beautiful in worship—devout hearts, prayerful lives.

3. *Myrrh.* The aroma of suffering and hard service, bitterness of cross-bearing.

Giving first ourselves, we give with ourselves our attainments, our worship, our service.

—Author Unknown.

HOW A PREACHER MAY MAKE HIMSELF INTERESTING

First, throw the subject into yourself; next, throw yourself into the subject, and then throw yourself and the subject into your hearers.—John Gregg.

PAUSE AT THE MILESTONE

I Samuel 7:12

For:

1. A Grateful Retrospect.
2. A Prayerful Introspection.
3. A Hopeful Prospect.

—Earl V. Willetts.

THE UNKNOWN TOMORROW

Acts 1:7, 8

Introduction: Soon we shall put away our calendars for 1941. The past is forever locked up—we cannot change it. Our venture into the future is much like Columbus' voyage.

1. We Are Anxious about the Future (Matt. 6:34).
2. Our Knowledge of the Future Is Limited (Jas. 4:14).
3. God's Hand Safely Holds the Future (Ps. 31:15a).
4. We Have a Commission for the Future (Acts 1:8).

—S. E. Staley.

THREE DELIVERANCES

II Corinthians 1:10

1. Who *Delivered* (I Thess. 1:9, 10).
2. Who *Doth Deliver* (II Pet. 2:9).
3. Who *Will Deliver* (Dan. 3:15-28).

—W. R. Manders.

A FUNERAL SERMON

John 11

1. Jesus' estimate of death (v. 11).
2. Natural human reaction to death (v. 19).
3. Hope in death (vv. 23-26).
4. The confession on which the hope is based (v. 27).
5. Hope is turned to fact (v. 44).

—J. H. Dampier.

KNOWLEDGE AND LOVE

Knowledge puffeth up, but charity edifieth—I Corinthians 8:1

1. Discern the Right Knowledge—"Teach me good judgment and knowledge" (Ps. 119:66).

"The tongue of the wise useth knowledge aright" (Prov. 15:2).

"That the soul be without knowledge, it is not good" (Prov. 19:2).

2. Deprecate the Wrong Knowledge—"He multiplieth words without knowledge" (Job 35:16).

"Because thou hast rejected knowledge, I will also reject thee" (Hos. 4:6).

"Whether there be knowledge, it shall vanish away" (I Cor. 13:8).

3. Cultivate the Knowledge That Is Allied with Love—"The love of Christ, which passeth knowledge" (Eph. 3:19).
"That your love may abound yet more and more in knowledge" (Phil. 1:9).

—The Christian.

Moody Monthly

PSALM 16:11

1. In the Correct Path—Spiritual Leading.
2. In Christ's Presence—Supernal Fullness.
3. In the Coveted Place—Supreme Pleasures.

—Jim E. Stark.

SEVEN-FOLD PERFECTION OF GOD

1. His Way is Perfect (Ps. 18:30).
2. His Work is Perfect (Deut. 32:4).
3. His Will is Perfect (Rom. 12:2).
4. His Knowledge is Perfect (Job 36:4).
5. His Law is Perfect (Ps. 19:7).
6. His Gifts are Perfect (Jas. 1:17).
7. His Salvation is Perfect (Rom. 6:23).

—W. H. Schweinfurth.

FACTS FOR SOUL-WINNERS

Matthew 13:36-43

1. We Must Ever Be Found in the Presence of Jesus Christ (v. 36a).
2. We Must Constantly Seek Wisdom from Him (v. 36b).
3. We Are Workers Together with Jesus Christ (v. 37).
4. We Must Firmly Believe the Seed Is Incorruptible (v. 37).
5. We Are Not Restricted or Limited to One Zone or Area (v. 38a).
6. We Are Not to Be Confused (v. 38b).
7. We Dare Not Minimize the Power of Satan (v. 39a).
8. We Must Ever Remember There Will Be a Harvest (v. 39b).
9. We Must Never Forget That the Wicked Are Doomed (vv. 40-42).
10. We Must Labor Diligently with the Goal in View (v. 43a).
11. We know That Each Man Is Responsible for His Own Soul (v. 43b).

—R. C. Steinhart.

THE INDESTRUCTIBLE JEW

Jeremiah 31:1-3

1. The King of Egypt could not Diminish Him (Exod. 1:9-12).
2. The Waters of the Red Sea could not Drown Him (Exod. 14:13-31).
3. The Gallows of Haman could not Hang Him (Esther 5:14; 8:1, 2).
4. The great Fish could not Digest Him (Jonah 1:17; 2:10).
5. The fiery Furnace could not Destroy Him (Dan. 3:16-28).
6. The Lions could not Devour Him (Dan. 6:3-28).
7. Balaam could not Curse Him (Num. 23:8).
8. The Nations could not Assimilate Him (Esther 3:8).
9. The Dictators cannot Annihilate Him (Isa. 14:1, 2).

Because the Lord said, "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:11).

—Mrs. H. M. Mael.

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Outline: *I The Guide—"Thou"—Jesus Christ.*

a. Qualification—wise, kind, etc.

b. Experience—been over the road.

c. Interest—He died for me.

II The Traveler—"me"

a. Must take the journey.

b. Have not had experience.

c. Need just such a guide.

III The Road—"path"

a. One of many.

b. Is a narrow road.

c. Not many going this way.

IV The Destination—"life"

a. Contrast with death.

b. A delightful anticipation.

c. A glorious consummation.

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"ASK IN FAITH"

James 1:6

"Ask in faith," the name of Jesus
All your plea before the throne;
As you trust, the Lord will whisper,
"See, my child, the work is done."

"Ask in faith," God waits to answer
Each petition, Spirit-wrought;
He will work in wondrous power
Far beyond your highest thought.

"Ask in faith," 'tis just the asking,
In a faith that dares to stand,
Full of joyful expectation,
With an open, outstretched hand.

"Ask in faith," for God is waiting
For thy faith-filled, earnest prayer.
Faith delights Him; faith can touch
Him,
Every moment, everywhere.

—M.E.B., in *The Overcomer*.

CHRISTIANS, TAKE HEED

Mark 13:23

1. What ye Hear (Mark 4:24).
2. How ye Hear (Luke 8:18).
3. How ye Build (I Cor. 3:11-15).
4. To the Word of Prophecy (II Pet. 1:19).
5. To the Ministry (Col. 4:17).
6. That No Man Deceive You (Mark 13:5).
7. That you Watch and Pray (Mark 13:33).

—Wm. H. Schweinfurth.

"BELOVED, LET US LOVE ONE ANOTHER"

I John 4:7

- I. The Necessity of Christian Love.
1. It is the nature of our Father (II Pet. 1:4).
2. It is essential to a right relation to our Father (I John 4:20).
3. It is one of the pillars of our assurance (I John 3:14).
4. It is the identifying badge of the Christian (John 13:35).

II. The Character of Christian Love.

1. It is genuine (I Pet. 1:22).
2. It is purifying in its effect (I Cor. 13:4-6).
3. It is Christlike (John 13:34).
4. It is practical (I John 3:17, 18).

III. The Transcendence of Christian Love.

1. It suffers injury without bitterness (I Cor. 13:4a).
2. It is constant even though not reciprocated (I Cor. 13:8a).
3. It transcends all other Christian graces (I Cor. 13:13).

IV. The Means of Christian Love.

1. There is no secret formula.
2. A good memory and prayerful introspection will help much.
3. To maintain genuine Christian love requires constant prayer for patience, longsuffering and forbearance.

—Earl V. Willetts.



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The pathway to its summit e'en more steep.

Shall I pray on?

I will pray on! Though distant it may seem,
The answer may be almost at my door,
Or just around the corner on its way;
But whether near or far, yes, I shall pray,

I will pray on!

—Edith L. Mapes, in *The Lutheran*.

PEACE

Christ *crucified* is the ground of it.
Christ *risen* is the assurance of it.
Christ *in us* is the fruition of it.
Ephesians 2—"He" is it.

"He" made it.

"He" preached it.

It should *fill* the heart.

It should *keep* the heart.

It should *rule* the heart.

—W. R. Manders.

"THAT I MAY KNOW HIM"

Philippians 3:8-10

1. "All things loss"—the condition.
2. "That I may win Christ"—the keen desire.
3. "Count all refuse"—the ceaseless attitude.
4. "Know him"—the promised revelation.
5. "Know the power of his resurrection"—the imparted life.
6. "Know the fellowship of his sufferings"—the manifested life.
7. "Know" . . . conformity to His death—the ceaseless basis of the manifested life.

—Mrs. J. Penn-Lewis, in *The Overcomer*.

WORDS OF WISDOM FOR PREACHERS

I design plain truth for plain people; therefore, of set purpose, I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and, as far as possible, from even the show of learning, unless in sometimes citing the original Scripture. I labor to avoid all words which are not easy to be understood, all which are not used in common life; and, in particular, those kinds of technical terms that so frequently occur in bodies of divinity—those modes of speaking which men of reading are acquainted with, but which to common people are an unknown tongue.

—John Wesley.

But where lay his eloquence? Not in the words you read, but in the tone in which he delivered them; and in the tears that ran down his cheeks, and in the pouring out of his soul. . . . He was eloquent because he spoke right out from his heart—from the innermost depths of the man.—C. H. Spurgeon of George Whitefield.

PASTORAL VISITATION

There is no doubt that visitation, when properly carried out, is closely related to a minister's preaching. It acts and reacts on what he says. Intercourse with his people will enrich his preaching, making it real, practical, sympathetic, and alive. The life of the preacher in the week will either deepen or remove the impression of the sermon. His people will naturally want to see and know whether he is the same in and out of the pulpit. It is also in many cases more likely that they will come to hear a man whom they meet in the week. There is a constant danger of a minister coming under the category of the Scottish pastor who was said to be on weekdays "invisible," and on Sundays "incomprehensible."

If we keep the New Testament proportion in view we shall find that the emphasis is laid upon preaching and teaching, and everything else must be regarded as secondary. The proclamation of the gospel to sinner and to saint is the supreme work of the ministry, and as it demands strenuous preparation of spirit, soul, mind and body, it is obvious that nothing must be allowed to weaken it. But if visitation is kept strictly subordinated to preaching, it will prove one of the most unfailing opportunities of ministering to those who are familiar to the preacher, whose life he knows, whose interests he appreciates, whose joys and sorrows are his own, and whose life in Christ is his constant thought and prayer.—W. H. Griffith Thomas.

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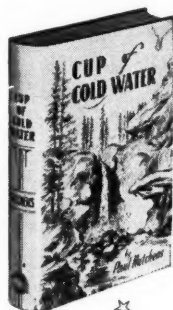
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Why I Believe in the Atonement

(Continued from page 225)

scribed penalty for sin, and thus paid man's debt, while at the same time He made provision for man's reformation through the regenerating and sanctifying work of the Holy Spirit. As Dr. Wm. C. Robinson has recently said: "The cross is not a compromise, but a substitution; not a cancellation, but a satisfaction; not a wiping off, but a wiping out in blood and agony and death."

AS OUR ANSWER TO THE MODERNISTS and Unitarians who say that it is unjust for God to take one man's sin and lay it on another, we point out that God did not merely take one man's sin and lay it on another, but that He laid it on Himself, and that without aid from any other source He paid the penalty which was due for sin and so saved His people through pure grace. Man did nothing whatever toward earning his own salvation, and was in fact at enmity with God at the very time salvation was procured for him. Every blessing that he receives, whether in this life or the next, is a gift. Even his good works, produced after he has been regenerated and saved, are not designed to earn salvation, but are rather the fruits and proof of that salvation which God has already conferred upon him, and are performed out of love and gratitude for that inestimable gift.

WE OFTEN HEAR IT SAID THAT it makes but little difference what theory of the atonement we hold. The fact of the matter is that it makes all the difference in the world. If when we contemplate the cross of Christ we see there the eternal Son of God who loved us and gave Himself for us, who assumed the curse and bought us with His own most precious blood, we shall have the supernatural Christian faith which is set forth in the Scriptures. But if in the suffering of Christ we see only a noble example of self-sacrifice, which we in turn are to emulate as well as we can and thus earn our own salvation, we shall have only a man-made naturalistic religion, such as has deluded so many millions down through the ages.

Certainly the fundamental conception of Christ's redeeming work, as it is set forth in the Scriptures, is that through His vicarious suffering and death He has made full satisfaction to the justice of God so that all those who by faith accept Him as their Lord and Saviour receive, first, deliverance from the guilt of sin, so that they are no longer under obligation to suffer for it; secondly, emancipation from the power of sin, so that they are cleansed from it and enabled to live a holy life; and, thirdly, a life of eternal blessedness in heaven.

★

Give the Book of God its place in prayer. Prayer is not talking to God simply; it is listening first, then speaking.—S. D. Gordon.

Moody Monthly

Evangelistic and Bible Conference fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.



ANNOUNCEMENT has been received of union evangelistic services to be sponsored by the Philadelphia fundamentalists with two hundred churches participating. The theme will be, "Christ for Philadelphia." The meetings will be held January 11 to February 1, under the general chairmanship of Horace F. Dean, with Hyman Appelman as evangelist. They request the prayer interest of friends all over the country.

Edward Roustio reports a series in the Grace Evangelistic Church of Woodbine, Ill., of which Edgar Ayre is pastor. The number saved was not large, but be-

lievers were built up in the faith. A special feature of the services was the children's meetings. Pupils in three schools were reached each day with a short meeting, which included Scripture memorizing, object sermons, and courses.

The power of God was manifested in a two weeks' meeting in September, led by the George Dibble Party in the First Evangelical Church, South Bend, Ind., Russel Haley, pastor. Christians were revived and souls were saved. The pastor reports that interest in the prayer meetings and Sunday services has greatly increased. The Dibble Party was with the First Congregational Christian Church of New Port News, Va., for sixteen days in October. Each morning at ten o'clock a service was held for prayer, at which time deep interest in the salvation of souls was evident. On young people's night 60 responded to the call for dedication of life to Christ and confession of Christ as Saviour. The closing night 78 soldiers were guests in the meetings. They entered heartily into the singing and listened intently to the message, and many hands were lifted for

prayer. Thirty confessed Christ. Mrs. Dibble writes that the church was revived and strengthened through the power of the gospel.

Souls were saved in the homes as well as in the services during the meetings conducted in the First Baptist Church of Howell, Mich., led by the Edward VanderJagt Party. The three-way campaign consisted of Bible teaching, personal work in the homes, and evangelistic services. R. J. Karney reported the best attendance in many years.

Tom Presnell conducted a series in the First Baptist Church of Utica, N. Y., with evident blessing. The meeting was scheduled for two weeks' duration, but was continued the third week because of the interest. Souls were saved throughout the meeting, some coming to the altar the last night.

Two hundred souls were reported won for Christ in meetings led by Anthony Zeoli in Worcester, Mass. The attendance during the series increased to more than two thousand. Pastors of several churches of the city, which co-operated in the campaign, said that they had never witnessed such a mighty outpouring of the Holy Spirit upon a campaign.

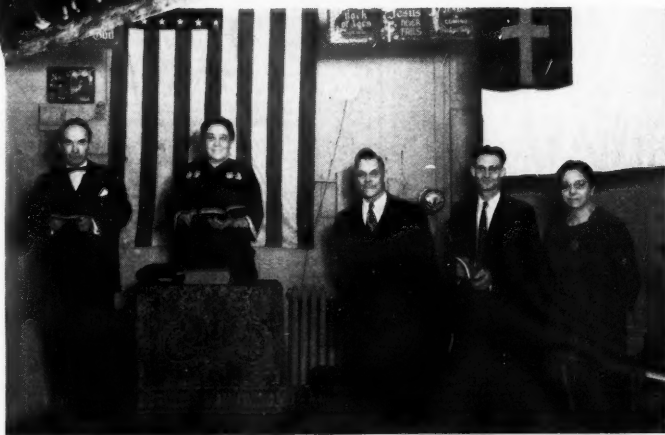
Two weeks spent by Sylvester Sanford in the United Evangelical Church of Dixon, Ill., of which R. S. Wilson is pastor, proved a great blessing to the church and city. The church was filled each night and many found their way to the altar seeking salvation. Delegations attended from several nearby towns. For some time Mr. Sanford has felt the need of a rescue mission in his home town, Galesburg, Ill. In October he rented a store building in the heart of the city, purchased a hundred chairs and opened the Bible Center Rescue Mission with a two weeks' revival, Andrew Johnson of Wilmore, Ky., as evangelist. In addition, clothing for the needy was furnished. Many wayfaring men found Christ. The meeting closed on Sunday, Oct. 12, with Mrs. "Billy" Sunday as chief speaker. Mrs. Sunday addressed a large crowd in the court house on Sunday afternoon. Enough financial help came to insure the rent and heat for an entire year. Mrs. Sunday dedicated the mission that night. The house was crowded, and the street and building across the way was filled. Mr. and Mrs. T. W. Davis, son-in-law and daughter of Mr. and Mrs. Sanford, had charge of the music, and will assist in the conduct of the mission.

Violet Heefner, Bernice Sellner, and Ida Vogel held a seven-day meeting in the United Brethren Church, Oakdale, Neb., L. A. Reger, pastor. Fifty-two persons accepted Christ, while six young people dedicated their lives to the Lord's

A group at Red Feather Lakes Bible Conference in July.



Dedication service of the Bible Center Rescue Mission. Left to right, Andrew Johnson, Mrs. "Billy" Sunday, Sylvester Sanford, Mr. and Mrs. T. W. Davis.



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work. It was a time of spiritual awakening for the entire church and town, as crowds packed the auditorium and Sunday school rooms on several occasions. The party continued their work in an eight-day series in the United Brethren Church of Lamar, Neb., where Ivan Kilpatrick is pastor. Seventeen were won for Christ in the evening services, and eight boys and girls in the children's meetings, led by Miss Sellner. Two young men and two young women dedicated their lives to the Lord's work and plan to enter Moody Bible Institute in January. In addition to the last Sunday night service, Miss Sellner gave a sacred musical concert on the many instruments she uses as musician of the party. Two nights after the close of the meeting, the party began a series in the Pleasant Valley school building where the State Line United Brethren Church meets since their church building was demolished by a tornado. Mr. Kilpatrick is also pastor of this church. God blessed in answered prayer and in the salvation of souls.

Charles F. Weigle reports a successful two weeks' meeting with Pastor Zehr and his people, near Normal, Ill. The attendance was good and souls were saved. In one service more than 50 people came to the altar to rededicate their lives to God. During the meeting Mr. Weigle broadcast the gospel over the radio. In Plainfield, N. J., Mr. Weigle spoke each night in the Hydewood Baptist Church. While most of the work accomplished there was confined to the church membership, there were several striking instances of conversion, among them a Roman Catholic.

George Douglas, of Cardiff, Wales, who has been acting pastor of Berachah Church, 1608 W. Allegheny Ave., Philadelphia, has decided to stay in this country some months longer for an itinerant Bible teaching ministry. Mr. Douglas is the author of *The Eternal Glory of Christ* and *The Changeless Christ of the Ages*, and is known as a Bible teacher of ability.

An evangelistic tour of Alaska was recently completed by W. E. Pietsch. In Ketchikan, a series of gospel messages were given over the radio; meetings were held in Juneau and Douglas, a summer Bible conference in Seldovia; and services in Kodiak and the great government air base. Returning to Tacoma, Wash., Mr. Pietsch led in a successful meeting in the Independent Bible Church, followed by two series with the Business Men's Committees of Seattle and San Francisco.

Gerhard Friedrich, evangelistic Bible teacher of Wellston, Ohio, was with the Radio Chapel in Mason City, Iowa, for two weeks. Mr. Friedrich taught the book of Revelation, using popular themes for his evening messages. A radio broadcast was made each morning.

The First Presbyterian Church of Flora, Ill., called Guy W. Green for two weeks in September. This was the first effort of this kind attempted by the church in fifteen years. The crowds and interest surprised every one, and the attendance at the morning Bible recitals was especially gratifying. An impressive

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service was held the last Sunday morning when six persons were received into the church. For two weeks in October Mr. Green held union services for the Presbyterian and Methodist churches of Dwight, Kan. The attendance was large throughout, including the Saturday night services. Nineteen persons were received into the churches, most of them by profession of faith.

The First Christian Church of Coshocton, Ohio, under the leadership of Mr. and Mrs. Arthur H. Evans, conducted a gospel booth at the Coshocton County Fair for the second year. A book table offered to fair visitors a line of Colportage books, Bibles, mottoes, calendars, greeting cards, and other Scripture goods. The *MOODY MONTHLY* and other Christian magazines were distributed. Nearly 25,000 tracts, as well as gospel and promotional literature, were given out. Very few of the tracts were thrown away. Many Sunday school teachers and other Christian workers asked for additional supplies for their work.

Red Feather Lakes Bible Conference of Colorado has been reported by Ernest F. Woodworth as the best this year of its five years of existence. Located in the Red Feather Lakes region of the Rocky Mountains, it was chosen as an ideal spot for an August vacation of spiritual fellowship and Bible study. People came this year from several Midwestern states and from Texas. The veranda of the auditorium looks out over Lakes Ramona and Hiawatha to the rugged peaks beyond. From this stronghold of faith one goes out with renewed courage and zeal to be a greater witness for Christ in a world of confusion. The past five sessions have been of one week's duration. In 1942 a two weeks' conference is planned. Information may be obtained by addressing Mr. Woodworth at 226 Walnut St., Fort Collins, Colo.

The last two weeks of September, Mr. and Mrs. L. James Kindig conducted a successful campaign in the First Baptist Church of Milaca, Minn. This was followed by a blessed time with the Oak Street Baptist Church of Burlington, Iowa. During the summer months the Kindigs were busy in meetings in Illinois and Iowa, including a three weeks' tent campaign in Burlington, Iowa; also four nights in the tent meeting in Haddon Heights, N. J.

During the eight months of his pastorate in the Miller Road Community Church, Lansing, Mich., E. Roloff has had three evangelistic meetings. The speakers were Richard W. Neale in May, James R. and Glenn Calhoun in July, and W. S. Colegrove in October. Souls were saved and believers edified. Church attendance has doubled and the Sunday school has increased to twice its former enrollment.

Mark L. Mitchell has been conducting meetings in Baptist churches in Ohio during the past year. These included Findlay, LaGrange, Lorain, Wren, and Xenia. In October, Mr. Mitchell held meetings in the Ohio Memorial Baptist Church and the Second Avenue Presbyterian Church of Columbus, of which H. F. Dudley and George Bernard are the pastors.

"We are happy to report a successful meeting at the Tabernacle Baptist Church of George, Iowa," writes Wes Auger. "The attendance was record-breaking, as the nightly audiences totaled three to five hundred out of a population of eight hundred." Paul Hutchens led the singing and Mrs. Hutchens and Miss Carlson presided at the pianos. The Lord poured out a great blessing on Christians and souls were saved. Mrs. Auger's chalk drawings were subjects of much interest. From George the evangelists went to Willoughby, Ohio, to attend the regional conference of the International Fundamentalists Churches of America, held in the Erieside Gospel Church, where Paul Cell is pastor. The conference lasted three days, with Mr. Auger and William McCarrell as speakers at the evening services.

Knox Presbyterian Church of Detroit, G. E. Muran, pastor, called Mr. and Mrs. O. W. Stucky for two weeks in October. This was their forty-second meeting in the Detroit area. Ninety-five young people and boys and girls made their decision for Christ. The pastor stated that the series reached more of the church people than any previous effort had done. The Bible reading program was well received, and more than thirty-eight hundred chapters were reported read during the two weeks.

In September, Mr. and Mrs. Gerald E. Bonney led a co-operative campaign in Edmeston, N. Y., with the Methodist and Baptist churches, Robert Housser and Daniel Dunbar pastors. During the second week the public school gave a period each day for a children's program, making it possible for three hundred children to benefit by the gospel presentation. Their next meeting was in the Boulevard Methodist Church, Binghamton, N. Y., where W. S. Crandall and R. C. Havens are the pastors.

Dr. and Mrs. Harry O. Anderson have been ministering to the army camps along the Pacific coast, reaching young men for Christ. They also report meetings in Marshfield, Ore., and Southgate and Maywood, Calif., where they had signal blessing. In the First Baptist Church of Maywood, Lyman Coker, pastor, many

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souls were won for the Lord. More than a hundred young people made public confession and pledged themselves to win some soul to Christ. During October, Mr. and Mrs. Anderson led in a union meeting of fourteen churches in Superior, Wis. The opening days brought great blessing and consecration to God's people. The crowds were unusually large, and the united prayers and purposes of the ministers and their churches resulted in a great harvest for the Master.

John Carrara ministered for three weeks in October at the North Side Gospel Center, Chicago, Ill., Lance B. Latham, pastor. From the opening service the interest and attendance increased until it was necessary to place chairs in the aisles to care for the overflow. Souls were saved in many of the services; one night seven high school girls accepted Christ as their Saviour. A large choir and the church band added greatly to the interest. Mr. Latham said that this was one of the most fruitful meetings that the center has had for some time.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding was speaker at the Bible conferences in Charlotte, N.C., Oct. 5-11, and Atlanta, Ga., Oct. 12-17. Oct. 19-24 he held eleven services in the Gospel Hall, Sunbury, Pa.

Dr. Henry Ostrom held meetings Oct. 5-12, in the Bethel Baptist Church, Kalamazoo, Mich., R. F. Barram, pastor. In the afternoon and evening of Oct. 12, he addressed meetings in the Masonic Temple, Kalamazoo, Mich., under the auspices of Evangelist Pietsch.

Evangelist W. Douglas Roe, assisted by Douglas Fisher, held meetings in the Mt. Pleasant Baptist Church, Ambler, Pa., J. W. Dow, pastor. Ten professed conversion.

Three of the series of fourteen conferences featuring Irwin A. Moon in his "Sermons from Science" were held during October: Charlotte, N.C., Oct. 5-11, in Caldwell Memorial Presbyterian Church and City Armory; Atlanta, Ga., Oct. 12-17, in the Baptist Tabernacle and Municipal Auditorium; Oct. 19-24, Memphis, Tenn., in First Presbyterian Church and Ellis Auditorium. In addition to Mr. Moon's evening demonstrations, sessions for Bible study were held each afternoon with Dr. Will H. Houghton, Dr. Carl Armerding or Dr. Wilbur M. Smith as speakers. James O. A. Luckman directed the conferences. These conference leaders were also heard in a number of other speaking engagements. In Charlotte, Mr. Luckman addressed the First Baptist Church Bible Class, taught by Attorney G. Carswell, and the Sunday evening service of the Bible Presbyterian Church, E. A. Dillard, pastor. In Atlanta, Dr. Houghton preached at the morning and evening services of the Baptist Tabernacle, and spoke on the radio program of J. Hendley. Dr. Armerding spoke at the morning service of the Kirkwood Baptist Church, O. K. White, Ph.D., pastor. Mr. Luckman spoke at the morning service of the Christian and Missionary

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Alliance Tabernacle, I. David, Ph.D., pastor, and at the evening service of the Temple Baptist Church, G. N. McLarty, pastor. Mr. Moon spoke at the Boys Technical High School, the assembly of the Atlanta division of the Georgia University, to the seniors of the science division of the Georgia Tech, and an assembly of soldiers at Fort McPherson. In Memphis, Dr. Houghton preached at the Temple Baptist Church, V. E. Boston, D.D., pastor. Dr. Smith and Mr. Luckman occupied the pulpit of the Bellevue Baptist Church, R. G. Lee, D.D., pastor. Mr. Luckman preached at the morning session of the Cumberland Presbyterian Church, L. E. Mathews, pastor. Mr. Moon spoke to assemblies in the Mesick, Central, Tech and Humes High Schools. During the week of Oct. 27-31, Mr. Moon spoke to assemblies of soldiers at Fort Shelby, Miss.

FUTURE ENGAGEMENTS

Harry O. Anderson—Nov. 28-Dec. 8, San Bernardino, Calif.; Jan. 4-12, Los Angeles, Calif.; Jan. 18-26, Glendale, Calif.

Wee Auger—Dec. 1-4, Wilkes-Barre, Pa.; Dec. 7-21, Akron, Ohio; Dec. 31-Jan. 18, Struthers, Ohio; Feb. 8-15, Luverne, Minn.

Gerald E. Bonney, "The Bonney Workers"—Nov. 23-Dec. 14, Logansport, Ind.

John Carrara—Nov. 30-Dec. 14, New Philadelphia, Ohio; Jan. 4-25, Toledo, Ohio; Jan. 27-Feb. 8, Plainfield, N.J.; Feb. 15-Mar. 8, Lapeer, Mich.; Mar. 10-22, Middleport, Ohio.

John Catalano—Nov. 23-Dec. 5, Fort Smith, Ark. M. E. Hawkins—Nov. 30-Dec. 7, Kampsville, Ill. Jubilate Trio—Dec. 1-14, Whitehall, Mich.; January, Collinsville, Ill.; Feb. 12-22, Terre Haute, Ind.

Robert J. Kees—Nov. 24-Dec. 7, Franksville, Wis.; Dec. 11-21, Middlebury, Ind.; Jan. 4-18, Fergus Falls, Minn.

L. James Kindig—Dec. 1-14, Drayton Plaines, Mich.

Arthur W. McKee—Nov. 31-Dec. 14, Goshen, Ind.

Raymond O. Nelson—Nov. 25-Dec. 7, Philo, Ohio.

W. E. Pietsch—December, Philadelphia, Pa., Kalamazoo, Mich.; January, St. Louis, Mo., Des Moines, Iowa, Kalamazoo, Mich., Holland, Mich.; February, Cleveland, Tenn., Chattanooga, Tenn., Kalamazoo, Mich., Holland, Mich.; March, Harrisburg, Reading, Allentown, Lebanon, Pa.

Guilla Logue Roberts and Muriel C. Smith—Dec. 2-14, Pontiac, Mich.; Jan. 1-8, Shepherdstown, Pa.; Jan. 20-Feb. 1, Winfield, Pa.; Mar. 3-15, Pottsville, Pa.

Sylvester Sanford—Dec. 1-31, Galesburg, Ill.; Jan. 1-10, Charlotte, N.C.; Jan. 12-25, New Goshen, Ind.; Feb. 2-15, Enterprise, Ohio; Feb. 16-29, Otterbein, Ind.

Gipsy Smith—Nov. 30-Dec. 14, Danbury, Conn.; Dec. 26-Jan. 11, Birmingham, Ala.; Feb. 22-Mar. 8, Huntington, W.Va.; Mar. 22-Apr. 1, New York, N.Y.

Gipsy Smith, Jr.—Nov. 23-Dec. 7, Pine Bluff, Ark.; Jan. 4-18, Baton Rouge, La.; Jan. 25-Feb. 8, Indianapolis, Ind.; Feb. 15-Mar. 1, Danville, Va.; Mar. 4-6, Evansville, Ind.; Mar. 8-20, Paducah, Ky.; Mar. 22-Apr. 5, Savannah, Ga.

O. W. Stucky—Dec. 2-14, Royal Oak, Mich.; Jan. 4-18, Longmont, Colo.; Jan. 25-Feb. 8, North Bend, Ore.



Signposts Along the Way of Salvation

(Continued from page 197)

ever, some Christians are trying to grow by feeding their souls only one day a week. They go to church only on Sunday, read their Bibles only on Sunday, pray only on Sunday, and then wonder why they can't grow up, and why they quarrel and act like babies. The reason is they are spiritually anaemic and consequently have never become strong Christians. Our churches are full of such undernourished children. We ought to grow up and become strong in the Lord.

These four signposts indicate four cardinal truths in God's plan of salvation, and by following them you will not go astray. Remember them and memorize the Scripture verse for each one.

1. To be saved—*believe* (Acts 16:31).
2. To be cleansed—*confess* (I John 1:9).
3. To be victorious over sin—*yield* (Rom. 6:13).
4. To be a mature Christian—*grow* (I Pet. 2:2).

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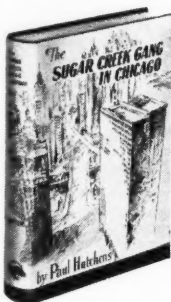
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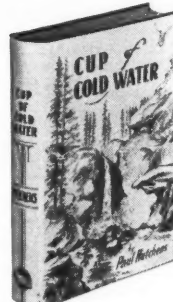
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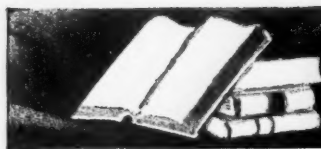
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Peloubet's Select Notes, by Wilbur M. Smith, D.D.

The publisher announces this as the sixty-eighth annual volume. We wonder if any one of them has had stored between its covers as much material helpful to Sunday school teachers and preachers as this volume for 1942.

Peloubet's is undoubtedly the best Sunday school lesson help in the English language, and the present volume is one of the best of the best. Dr. Smith once more has shown himself an expert on research, tireless and painstaking, and once more he has supplied his readers with valuable hints as to related reading.

However, the quotations showing the author's research skill are not the only worth-while pages in the volume. Dr. Smith has furnished much original material of high value. For instance, in preparing for the Genesis studies he makes some "introductory remarks." This reviewer would here quote one paragraph:

"Genesis does not contain the only record of creation in ancient literature. There was quite an extensive literature on this subject in Babylon, and some in later Greece and Rome. All these very ancient accounts of creation, though in some points similar to the biblical, are notably adorned with the most fanciful, mythological, definitely unbelievable stories and anecdotes, fictitious characters, and impossible situations. How does it happen that the Hebrew story of creation is the *only one of all ancient literature* (italics, the author's) that is recognized as possessing a nobility and reasonableness that make it worthy of being accepted and defended even in these days of advanced scientific exploration? The answer to this we firmly believe is to be found in the fact of inspiration—God gave the Hebrew people this clear, dignified, reasonable account of the origin of the earth on which man lives."

Every Sunday school teacher, yes and every preacher, needs this volume.

437 pages. 6 x 8 1/2 inches. W. A. Wilde Company, Boston. \$2.00. E.A.H.

Higley's Sunday School Lesson Commentary for 1942, edited by Robert D. Higley, A. E. Bloomfield, John Paul, and J. A. Huffman.

Each of the International Uniform Lessons has an outline, introduction, verse by verse exposition, treatment of golden text, object lesson, selected comments, illustrations, seed thoughts, questions, and departmental suggestions for teachers. The material is keyed together so that a teacher may readily locate it whether wishing to use a topical, expository, question, or discussion method.

The publishers have made "every effort to keep this commentary true and faithful to the whole Bible," and "definitely evangelistic." The portions read by this reviewer indicate that they have been successful.

This book is evidently intended for the average Sunday school teacher, rather than for the scholarly or critical study of the text. It provides much usable material so arranged as to be readily accessible. Printed

on "eye-ease" paper, with visual type, which helps to make the small type used for some paragraphs readable.

320 pages. 5 1/2 x 8 1/2 inches. The Higley Press, Butler, Ind. \$1.00. H.L.L.

The Bible Defeats Atheism, by James E. Bennet.

The well-known Christian attorney of New York relates the story of the trial in which an atheist attacked the Bible. The attorney for the defendant did an excellent piece of work as a lawyer, and at the same time presented an effective Christian testimony.

The book abounds in usable facts and is brightened by flashes of penetrating humor. It will be an excellent treatise to put into the hands of young people, lawyers, and business men. Jews will be interested in it because so much of the argument centers around the Old Testament, discusses Jewish customs, and also because the judge and some of the witnesses were Jewish. Modernists may see the weakness of their position in the almost ludicrous floundering of some of their leading men when required to produce facts.

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47 pages. 5 x 7 1/4 inches. Zondervan Publication House, Grand Rapids. 25 cents. H.L.L.

God's Dealings with Mankind, by Thomas W. Caffey.

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143 pages. 5 x 7 1/4 inches. Fleming H. Revell Company, New York. \$1.25. C.H.B.

Ashes of Yesterday, by Dan E. L. Patch.

This book described in its subtitle as "a historical novel," is the year by year account of the incidents in the life of Grandmother Thrillby from the time of her birth in 1837 to the 1930's when she prepared to depart this life. It has no plot except as the daily experiences of a Christian pioneer woman, who lived to a ripe old age in the midst of her family, affords arrangement and sequence to the material. The story centers in Michigan and gives some of the early history of that state.

224 pages. 5 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

The Keeper of the King's Inn, by Robert Harris Gearheart, Jr.

In brief sketches, beautifully arranged and phrased, the author permits a reverent imagination to play around the patient waiting of the Jewish people for their Messiah. When He does appear they come to pay Him homage, while the keeper of the King's inn sleeps, dreaming of a princely one who would come to pay him well for the guest chamber reserved for the king. A colored binding in paper boards makes this an attractive Christmas book.

75 pages. 5 x 7 1/4 inches. United Lutheran Publication House, Philadelphia. 75 cents. H.L.L.

Gospel Song Collection No. 3.

A collection of gospel songs composed by Homer A. Hammontree, Harry Dixon Loes, and George S. Schuler, of the music faculty of the Moody Bible Institute, and William M. Runyan, for years a member of the staff of the *Moody Monthly*, and who is well known for the composition of both verse and music of gospel hymns. This book combines three complete collections within a beautiful cover with a spiral binding, which is a pleasure to the accompanist.

Included are the best and more recent compositions of these men, which are suitable for a variety of services. There are solos, duets, trios, quartets, many of which are heard over WMBS. This collection is a valuable asset to the repertoire of those engaged as soloists and choir directors.

14 pages. 5 1/2 x 8 1/2 inches. Gospel Music, 800 N. Clark St., Chicago. 25 cents. G.C.L.

The Governor's Choice, by Charles Elmo Robinson.

The author declares that through many of the best years of his long life he has been intimately connected with prison evangelism; therefore it is logical that he should want to set forth his views on the subject. This he has done in what he calls "An Historical Romance," the subtitle of the present book. It is built around the idea of prison reform from the top down, beginning with the governor's chair, through the Board of Penal Institutions, the warden of the penitentiary, and the prison guards; but "prison reform" thoroughly Christian, administered by regenerated men keenly

alive to their responsibility to the Living Head of the Church. This extraordinary venture has produced amazing results, hundreds of men being renovated for society by being truly "born from above."

Of course, to charge the vehicle with human interest, the author has made good use of the tender passion which unites men and women in the holy bonds of wedlock. The governor marries, and so does the mission preacher under whose influence the former heard the gospel to the saving of his soul, and who becomes a member of the Board of Penal Institutions.

This moving story will appeal to all who feel any responsibility for the thousands of their fellow beings who are segregated from society behind prison walls.

240 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00.

J.R.R.

Autumn Gold, by Charlotte M. Kruger.

Happily for the hero of this tale, when the seductions of a fast life faded out, the satisfying qualities of a Christo-centric life tuned in. He found that the new pattern held romance, adventure, service, and friendship on a high plane of wholesome thinking and feeling. Wherever flowed the tide of his new-found joy, there sprang up an atmosphere of health and healing. Here is verve, movement, and color, qualities which augur well for the future craftsmanship of the author, a present student of the Moody Bible Institute. It is essentially a book for young people.

182 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00.

J.R.R.

The Old Testament Problem, by Dr. A. Noordtzy.

This is a series of articles appearing originally in *Bibliotheca Sacra* and translated from the Dutch. Dr. Noordtzy, formerly rector of the University of Utrecht, traces the problem of the Old Testament during the various periods of the Church, but treats especially of the Wellhausen theory of the so-called higher criticism. He exposes the weakness and untenableness of this theory which has made shipwreck of the faith of many, satisfactorily disposes of its shattered remnants, and reveals the utterly false foundations and subjective speculations upon which it had been built. The author defends the spiritual progress, unity, and design of the Old Testament. This pamphlet, although somewhat technical, deserves a wide reading and should strengthen our confidence in the credibility and trustworthiness of the Old Testament Scriptures as they stand.

74 pages. 9 x 6 1/4 inches. Dallas Theological Seminary, Dallas. 35 cents.

N.J.S.

Not Now but Afterward, by James McGinlay.

The marks of relative originality are apparent throughout the structure of these seven sermons. The author appears to be equally at home in the vernacular and classical forms of expression, using the one or the other as it best suits his lucid, energetic style. Frequently witty, occasionally droll, but sensible always, his logic moves with increasing momentum toward his conclusions. His discourse on the timely question, "Should Christians go to war?" answers it with forthright conviction along strict scriptural lines.

Dr. McGinlay is pastor of Central Baptist Church, London, Ont., but is more widely known through his extension ministry among fundamental churches.

147 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00.

J.R.R.

Does God Answer Prayer? by Louise Harrison McCraw.

This book is written by the author of the volume written in 1939 entitled *James H. McConkey*. For several years before his death, the author was associated with this

December, 1941

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man of prayer and saint of God, and according to her own testimony learned much in the school of prayer from his spiritual life and influence. This book is an outgrowth of the lessons she learned on the philosophy of prayer, based upon her own experience and the experience of other great pray-ers in the art of praying.

The subject of the book is in the form of a question, but the book itself is an affirmative answer to this vital question. The author has no doubts about God's definitely answering prayer when the pray-er meets God's conditions. These conditions are surrendering the human will to the perfect will of God, living and praying for His glory, and above all praying in the Holy Spirit. With such praying one cannot go wrong, and the answer—His answer—will come, the faith of the pray-er will mount, and God's name will be glorified.

This is the type of book that makes the Christian want to pray and challenges him

to a life of prayer, coming as it does out of the experience of the author's own life, and being so thoroughly in line with scriptural teaching. It is a valuable addition to our devotional and prayer literature.

219 pages. 5 1/2 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00.
E.S.M.

The Christian and War, by Henry Ostrom, D.D.

A contribution to a timely and difficult subject by a well-known and widely-experienced Bible teacher. He points out that the question for the Christian to settle is not whether he is for or against war, but rather what is his relation and responsibility to the government under which he lives. The author calls pacifism a day dream and declares non-resistance to be an inconsistent position. He says "that while all wars cannot be justified, yet there is a con-

dition accepted as peace which is much more condemnatory than war." 32 pages. 5 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. H.L.L.

The International Situation in Prophecy, by Arthur Longley.

This is a new presentation of this matter, which is unlike any which has come to my notice. It embraces seven chapters with the following titles: Interpreting Prophecy, The Future of Palestine, Mussolini's Roman Empire, The Russian-German Alliance, Russia's Southward Expansion, Is Russia Prepared to Invade Palestine? and Britain Will Win the War.

This little book is commended to those who are interested in studying the international situation, but not with full endorsement.

58 pages. 5 x 7 inches. Victory Press, London. 50 cents. P.B.F.

The Minister's Book of Prayers, by Charles Carroll Albertson.

This book contains prayers offered by representative clergymen. They cover the following occasions: invocations, offertory prayers, pulpit prayers, prayers for special occasions, prayers for special days, incidental prayers, funeral prayers, personal prayers, family prayers, and particular intercessions.

The purpose of the book is to furnish models for those who may not have the fullest freedom in their prayer life. It is a pleasure to commend this book; not that formal prayers should supersede spontaneous prayers—this should never be permitted—but a study of these forms would make more intelligent the prayers offered and would obviate rambling thoughts and incoherent expressions.

112 pages. 5 x 7 1/4 inches. Fleming H. Revell Company, New York. \$1.25. P.B.F.

George Muller, the Man of Faith, by Basil Miller.

Anyone who has read that splendid biography of George Muller of Bristol, written by Arthur T. Pierson more than forty years ago, and Mr. Muller's own autobiography, will appreciate the opportunity of reading another briefer account of this man of faith, continuing the story of his work through the great World War period and down to the present time. Then, too, all who have not read a good biography of Mr. Muller should read some story of the life of this great man of God. This is such a book. It is well written and is easy and interesting to read. It includes an account of the entire one hundred and five years of the history of the institution Mr. Muller founded, and wonderfully portrays the faithfulness of God in His dealings with one who will take Him at His word and commit all to Him in faith and prayer. The book is worthy a place in any institutional or private library.

159 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. E.S.M.

Mary Morton's Experiment, by Janet G. Sligh.

Necessity launches a young teacher upon an experiment in homemaking for a typical group of young teachers. The problem child to enter this company of gay and congenial spirits is a spoiled but gifted daughter of a broken home. Beautiful and accomplished, she is resistant to the earnest Christian faith that sweetens the boarding-house atmosphere, so she tries to feed her starved soul on the excitement of a roadhouse. Tragedy supervenes, but the winsomeness and patience of motherly Mary Morton wins her redemption. Besides humor and tragedy, here also is the spice of romance. This delightful story is thoroughly modern and shows familiarity with the tastes, temptations, and spiritual yearnings of young people.

149 pages. 5 1/4 x 7 3/4 inches. Fleming H. Revell Company, New York. \$1.00. J.R.R.

Though He Slays Me, by Ella M. Noller.

"This is the story of gentle, sensitive Julian Amon, of frothy Sherry Amon, his wife, and how they learned to live—but only after five years of intense suffering for Julian.

"He had been sent to the state penitentiary for a crime he did not commit. His lot was one of heart-breaking labor, of grime and sweat. But release finally came—oddly enough, through one of the most hated men in the penitentiary. And from this embittered old man he learned the romance of the soil.

"After he had served his time, he poured all of his pent up, creative soul into the making of one of the loveliest gardens ever designed. And Julian himself was led into a closer walk with the One who is most beautiful of all, because He creates all beauty—the Lord Jesus Christ."

195 pages. 5 1/2 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. J.R.R.

Remarkable New Stories Told by the Doctor, by Walter Lewis Wilson, M.D.

Those who have read any other of Dr. Wilson's books of stories know about what to expect in this one. This book contains twenty-four additional stories taken out of his own work and rich experience. The stories are short and simple, yet profound and soul-grIPPING. He tells of his dealing with men's and women's deepest soul problems, and then helping them to a solution of these problems.

125 pages. 4 1/4 x 6 1/2 inches. Bible Institute Colportage Association, Chicago. 20 cents. E.S.M.

The Little White Pagan, by Anne Woodley.

Here is a short missionary novel that is different. It is the story of a little fair-skinned, light-haired missionary child who was lost from her parents and taken into a primitive, interior tribe of black pagans of Africa. Here she lived . . . but you will need to read the interesting story to learn how the child fared.

83 pages. 5 1/4 x 7 1/2 inches. Light and Hope Publications, Berne, Ind. 35 cents. E.S.M.

Go With Him Twain, by Bertha B. Moore.

A delicately nurtured city girl marries a farmer, and in a few years, with crop failure, things begin to happen. She goes home to her mother and her city friends, but receives scant comfort for her failure. Confusion reigns in a mind decentralized from responsibility and duty. She is about to seek employment under the guidance of a young woman alien to her Christian principles and culture, when the impression that her husband has sustained an accident sends her back to the farm, where her fears are confirmed. The sacred bonds of happy wedded love are reunited, and her disorganized mind finds rest in a new loyalty and devotion.

171 pages. 5 1/2 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. J.R.R.

The Man Who Found Christmas, by Walter Prichard Eaton.

A confirmed New Yorker in an atmosphere of conventional club life—the typical bachelor, a literary dilettante, self-centered, and it must be confessed, lonely—was a member of the To-Hell-with-the-Merry-Yuletide Association. Digging in the bottom drawer of an old secretary one afternoon he came upon some relics of his boyhood, among them a card, in color, depicting a small boy in a long nightie standing before a big fireplace with the glow of the fire illuminating his figure. From the mantle hung a stocking. This picture awakened memories of a happy past. It sent him to a strange New England town where he recaptured the spirit of Christmas—tobogganing with the village

youth, the benign ministry of the church, the trustful hand of a little child, the warm welcome of a peaceful, well-ordered home, all finally glorified by a beautiful and tender romance. Just such a story should go to our soldier boys! With illuminated cover bright with the Christmas motif, clear print, and convenient size.

62 pages. 5 1/4 x 7 1/2 inches. W. A. Wilde Company, Boston. 60 cents. J.R.R.

The Overcoming Christ, by Karl H. Moore, D.D.

What was Christ like? What should the preacher tell the sinner about Christ? What in Christ would appeal to the average man? Dr. Moore, a successful pastor-evangelist of Brownwood, Tex., has led many souls to Christ by "reading and exhorting from John's Gospel." This book of fifteen sermons based on "The Christ John Knew" is a reflection of the preaching ministry of this skilled workman. The treatment is original. The quotations are apt. Every sermon carries conviction.

140 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.H.C.

The Soul-winner's Fire, by John R. Rice.

The earnest plea of a man who is both burdened and busy about soul-winning. There is straightforward talk in this book to which some may react, but since it is honest talk, essentially fair and greatly needed, one can hope that readers will respond by seeking God's grace and blessing on them in real evangelism.

The author is especially concerned about his brethren in the ministry. He says (among other things), "All over America are hundreds and hundreds of preachers not preaching, who say they are called of God to preach and who would gladly accept a paying position in the ministry, but who never preach on the street, in the jails, in shops or factories, and never do house-to-house personal soul-winning."

This is an attractive and useful addition to the Moody Colportage series, inexpensive enough to buy, read, and circulate.

127 pages. 4 3/4 x 6 1/4 inches. Bible Institute Colportage Association, Chicago. 20 cents. H.L.L.

Astra, by Grace Livingston Hill.

From the unexpected and exciting incident on the railroad train (bearing the lonesome and disheartened Astra to her childhood home), through which she met Charles Cameron, this story moves with dramatic swiftness and growing interest up to the day when the two young people are married in that very house. The heroine is a winsome Christian in both word and deed.

The action appropriately centers around the Christmas season. Among other excellent passages is an unusually effective description of the singing of the Messiah as a real gospel message.

300 pages. 5 x 7 3/4 inches. J. B. Lippincott Company, Philadelphia. \$2.00. H.L.L.

The Master Touch, by William M. Seath.

These attractive booklets are numbers 79 and 80 of the Evangel Booklet Series. They both deal with soul-winning. Mr. Seath presents telling illustrations of the Master's touch on the lives of men and women he has met in his rich experience as a mission director and jail chaplain. Mr. Knight tells a story that boys will like, of a soul-winning school teacher who won the town bully for Christ and set him on the road to useful manhood.

32 pages. 4 1/4 x 7 inches. Bible Institute Colportage Association, Chicago. 10 cents. H.L.L.

The Bully of Stony Lonesome, by Charles S. Knight.

The Liberated Bible—The Old Testament, compiled by Shepherd Knapp.

This finely printed book ought to prove a perfect treasure trove to Sunday school workers. It arranges the various topics of Moody Monthly

the Old Testament, and illuminates as possible Scripture. material for minds stimulated. The entire heads, which pick the m this or the instance, t wealth of affords in up before gripping m 286 pages Revell Cor



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*ORIGINAL December

286 pages. 6 x 9¼ inches. Fleming H. Revell Company, New York. \$2.50.

This is a book of prayers for the various days of the Church year and for special occasions. "Not to read much, but to read devoutly, prayerfully, with deep conviction of one's unworthiness and of the redemption procured for all through the blood of Christ, must be the aim" in using this book.

The prayers are well worded and carry with them a warmth and reverence that will stimulate a devotional attitude and will help produce thoughtful, articulate praying. The committee that prepared or compiled these prayers has done an excellent piece of work.

214 pages, 4 x 5 $\frac{7}{8}$ inches. Concordia Publishing House, St. Louis. Leather, \$1.75; cloth, 50 cents; paper, 30 cents. E.S.M.

This is the fifth book in the series about the Baer triplets. Children of Primary age will enjoy following the efforts of the three to aid British children through their curb business. They found it quite a momentous occasion when they were asked to give a radio program for the benefit of the cause. The Christian element is found not only in their sacrificial efforts to help others less fortunate than themselves, but by their example of Christian forbearance toward a spoiled cousin, and the ultimate leading of this child to know the Lord.

79 pages. 7¼ x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. L.E.L.

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on thousands of radio dials. From all parts of the United States and several foreign countries come enthusiastic words like these: Was thrilled at this lovely program; What an inspiration; Wonderfully helpful; I was conscious of the presence of the Spirit. Let this fifteen-minute broadcast* brighten up your radio week, too.

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	WMGA Moultrie	1400 6:00 a.m. Wed.		KDRB Sedalia	1400 6:30 p.m. Sun.			
	WILC Toconoch	1420 2:15 p.m. Sun.	Mont.	KFDB Great Falls	1310 5:30 p.m. Sat.			
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Idaho.	KFXD Nampa	1230 3:00 p.m. Thur.		KGCX Wolf Point	1480 1:00 p.m. Sat.			
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	KGNO Dodge City	1370 6:45 p.m. Sat.		WNBZ Barabane Lake	1320 12:00 p.m. Sat.			
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				WDNC Durham	1400 5:00 p.m. Sun.			
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	KWBG Hutchinson	1450 4:15 p.m. Sat.		WFNC Fayetteville	1370 3:00 p.m. Fri.			
Ky.	WHLN Harlan	1450 7:00 p.m. Sat.		WGNC Gastonia	1420 6:00 p.m. Sun.			
	Hopkinsville	1230 9:15 p.m. Sun.		WGBR Goldsboro	1400 1:15 p.m. Sat.			
	WGRC Louisville	1400 7:15 a.m. Sun.		WCBT Roanoke Rapids	1230 3:30 p.m. Thur.			
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December, 1941

From Carabao to Clipper, by E. K. and I. W. Higdon.

In eight chapters, the Philippine Islands are passed under review by missionaries with the necessary background for an intelligent discussion of—Transition in Fifty Years from Carabao to Clipper; Pioneering; The Romance of a Peseta, an estimate of economic possibilities; Conflicts and Tensions in the Process of Adjustments; The Magic of Making a People Literate; Liberty and Death—the prospect of independence July 4, 1946, and its implications; The Parable of a Ladder—a story of the spiritual upward climb to Protestant church fellowship; Together We Stand—an assertion of the mutually embracing responsibility of American and Filipino co-operation in an experiment in statehood well begun. Reading list, photographic insert, and end maps. 120 pages. 5½ x 7¾ inches. Friendship Press, New York. Cloth, \$1.00; paper, 50 cents. J.R.R.

Bible Catechism and Questionnaire, by Walter Eickmann.

This is "a book of instruction in questions and answers for Sunday, weekday, and vacation Bible schools." Only Part One so far has been published, which covers the Old Testament. The booklet has twenty-five lessons, of twenty questions and answers for each lesson. At the bottom of each page is a choice New Testament quotation that corresponds to the central thought of the questions on that page. Following these twenty-five lessons and based upon them are five hundred questions for home study and review. 68 pages. 5½ x 8½ inches. The author, 446-65th St., West New York, N.J. 25 cents. E.S.M.

God the Spirit and You, by William H. Murk.

This is the first of a series of studies on the Holy Spirit, and deals with the personality and office of the Holy Spirit. The second part will be on the work of the Holy Spirit, and the third, preaching and praying in the Holy Spirit. The three are eventually to be compiled into one volume. This booklet is interesting and helpful, giving the Holy Spirit His proper place in the mind and experience of the believer. It is not exhaustive, but summarizes some important phases of the work of the Holy Spirit. 62 pages. 5 x 7½ inches. Northland Publishing House, St. Paul. 25 cents. E.S.M.

Come Everyone and Worship, by Armilda B. Keiser.

This charming book for Primary children portrays vivid pictures of worship in the churches and homes of many lands. Bells, drums, horns, or iron rails may call people to worship; the offering may be chickens, or cabbage, or fruit, as well as money; but all the churches may be beautiful in their own way, and all peoples praise and pray and hear stories of Jesus. The author has skillfully selected subjects and incidents which hold a great appeal for young children. The composition of the book is very attractive, with large print and many good-sized pictures which closely follow the narratives. We regret that the "Christians" in the stories were content to be merely "friends of Jesus."

95 pages. 6¼ x 8¼ inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. L.E.L.

Bible Quizzes for Everybody, by Frederick Hall.

This edition is the result of a request to put into book form the author's Bible quizzes which have been appearing in various publications. It is one of five Know-Your-Bible Series which are planned to educate and arouse interest in Scripture, as well as to entertain. The hundreds of Bible questions are of a wide variety, from simple ones for children, to quotations from standard poets containing biblical allusions, which students are asked to explain. Other captions are: Things That Jesus Said, Who Said It, Bible Acquaintances, Books of the

Bible, and Bible Triplets, such as three kingdoms, three little towns, three rivers, etc.

148 pages. 5½ x 8 inches. W. A. Wilde Company, Boston. \$1.00. L.E.L.

The Jews Today, A Call to Christian Action, by Conrad Hoffman, Jr.

No one is better qualified to speak on this subject than Dr. Conrad Hoffman. To him the so-called "Jewish problem" is a Christian responsibility. There are five chapters, and each chapter has an appendix of study questions for discussion. We hope many who are either hostile in their minds toward the Jewish people, or indifferent to their present distress in many lands, will read this book.

80 pages. 4¾ x 7¼ inches. Friendship Press, New York. M.I.R.

Facing the Stars, by Grace Noll Crowell.

The author is "one of the most beloved poets in America," according to one of her critics. "Her little songs go straight to the hearts of her readers," says another. We think our readers will endorse these observations after perusing these chaste and choice verses.

53 pages. 4¾ x 7¼ inches. Harper & Brothers, New York. \$1.00. M.I.R.

Born of the Spirit, by T.E.P. Woods, D.D.

This attractive little booklet is divided into two parts: The Nicodemus of the First Century, and The Nicodemus of the Twentieth Century. The first is a vivid, graphic description of the visit of Nicodemus to the Lord Jesus, which the author believes resulted then and there in the new birth of Nicodemus. The second part is a skillful, reasoned use of this incident to plainly point out the way of salvation, and what it means to be born of the Spirit.

56 pages. 4¼ x 6 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. N.J.S.

The Cradle Roll Department of the Sunday School, by Mattie C. Leatherwood.

The author's thirty-eight years of work with the Cradle Roll Department enable her to give practical and inspirational help to those interested in this important part of the church. The spiritual emphasis is particularly gratifying and challenging. The book covers the field well, with such chapters as: Enlisting the Workers, Visiting in the Homes, Winning Parents to Christ, Providing a Nursery Class, Planning for Sunday Morning, etc. Lessons for Sunday mornings are not given, but methods are indicated which would be suitable to the nursery age child.

158 pages. 4¾ x 7¼ inches. Broadman Press, Nashville. Cloth, 60 cents; paper, 40 cents. L.E.L.

Astounding New Discoveries, by Karl G. Sabiers, M.A.

This book further exploits the work of Dr. Ivan Panin, a converted Russian, who in 1890 discovered a system of numerics underlying the structure of the Bible in the original languages. It essays to show that these new scientific facts prove that the Bible could not possibly have been written by human ingenuity, but is supernatural and God-given.

The author tells us that each word of the Bible is connected in one progressive pattern. All the intricacies and beauties of the separate and smaller patterns when put together form one grand design. The designs interlock, paragraph with paragraph, and book with book, with never a sense of strain or tension. Schemes of scientific order and harmonious structural arrangement, which could not be articulated without either Testament, accord perfectly, for they are parts of a homogeneous whole.

Commenting, Dr. D. B. Turney declares: "I gave numeric values to the English alphabet, and tried to prepare a passage

which would adhere to the numerics, and make every section a multiple of seven, and present all the other features of Bible arithmography, without letting the meaning of the passage descend to nonsense. After working thereon for days, I could get no satisfaction. Yet this feature is accomplished in every one of the thousands of Bible paragraphs without the slightest visible effort."

Specimen features are given in the book to illustrate the discovery.

171 pages. 5½ x 8 inches. American Prophetic League, Inc., Los Angeles. Cloth, \$1.00; paper, 50 cents. J.R.R.

The Bible for Today, by John Stirling.

The author of the notes and section headings, which in this volume seek to set forth the present-day news-message of the English Bible (King James Version), believes that a new approach is needed because he feels that "men cannot now read the Bible as their fathers did, with simple, unquestioning faith." He says, "Modern critical scholarship has made that impossible." He is totally wrong about that, and that fundamentally erroneous conclusion leads him astray in his comments throughout the whole volume.

The book is not recommended or approved. Ordinarily a review would not appear in these columns, but this reviewer feels that a good opportunity is afforded to say that we of the conservative school could well learn some things about methods from those whose theology we do not accept. How obviously effective and right it is to tie up the message of God's Word in a natural and picturesque way with the daily life of our own land, with the builders of our cities, the man behind the tractor on the farm, the member of the labor union, the wide-eyed child or the family made homeless by war's devastation.

The gospel is good news, and (if we may be forgiven the expression) the most "newsworthy news" of 1941, yes, and of 1942, just as it has been for every age.

125 pages. 6 x 9 inches. Oxford University Press, New York. \$5.00. H.L.L.

Significant Women of the Bible, by Alice C. Pease.

In seeking a new approach to a much discussed subject the author has said some interesting things, but has also said a number of very unfortunate and untrue things. For example, Delilah is presented as an example of loyalty, as one who had sacrificed greatly and nobly for her people. Eve is commended for being willing to pay the price of sinning in order that she might obtain knowledge and thus to stir humanity to achievement. Rebekah is said to have exemplified an undaunted spirit even in practicing deceit to put her son Jacob forward. One is surprised to find such a book appearing under the imprint of an evangelical publishing house.

135 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

Some Moral Difficulties of the Bible, by H. E. Guillebaud.

This is an honest, reverent, and scholarly treatment of such questions as why God permitted sin to enter the world; the problem of suffering; why God favored the Jews; is God jealous or cruel; predestination, etc. The author (who went to be with the Lord from his arch-diaconate in Africa before the book was published) has done an excellent piece of work, although it is obvious that in dealing with such difficult questions no writer can fully satisfy others. The writer while realizing that his book cannot completely solve the problems and is a "turning aside from the more positive and fruitful study of the Bible," yet feels that "such study is not amiss, for God has given us minds to use and provided questions upon which to exercise them."

The book is conveniently indexed by subjects and Scripture references.

208 pages. 4½ x 7¼ inches. Inter-Varsity Fellowship, London. \$1.40. H.L.L.

Moody Monthly



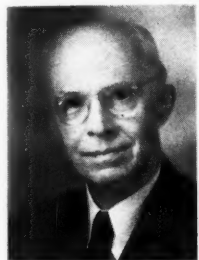
Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Heartly and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.



MERGER OF THE INSTITUTE AND COLPORTAGE ASSOCIATION



Mr. Norton

FOR many years the Moody Bible Institute and the Colportage Association have paralleled each other in interest and activity. The two boards have been identical in the sense that the directors of the Colportage were trustees of the Institute. In the realization that the work of one supplemented the other, and with the hope of operation economies, and also to eliminate some outside confusion as to the activities of the two, it was thought wise to merge. This has been done, and the work of both organizations will be continued under the corporate name, The Moody Bible Institute of Chicago.

William Norton, who has been the honored leader of the Colportage activities through all its more than forty years, continues as director of the Colportage Division. Mr. Norton has steadily held to the ideals of the founder, D. L. Moody, and has led in the expansion of the Missionary Book Funds, until now there are the following special fields in which Colportage literature (books, tracts, and Scripture portions) is freely distributed: army camps, migrant groups, mining villages, mountain districts, C.C.C. camps, prisons, schools, hospitals, lumber camps, ships, colored communities, and many foreign-speaking groups in this and other countries.

In addition to his day-by-day responsibilities, Mr. Norton is a trustee of the Moody Bible Institute, and we are very glad to present here a photograph of this loyal and trusted servant of God.

And now we ask the friends of both organizations to become daily intercessors for this united work, that every activity may know the blessing of the Lord as never before.

RESIGNS TO TAKE PASTORATE

Chester S. Rosborough, widely known among Chicago pastors and young people because of his association for more than

eleven years with the promotion of the Evening School of the Institute, resigned Oct. 31, to accept the pastorate of the Adrian Gospel Tabernacle, Adrian, Mich. Mr. Rosborough graduated from the Institute in 1930, and was soon after engaged to work in Evening School promotion, and in 1936 became assistant to the director of the Bureau of Promotion. The good wishes of his associates and friends will follow him in his new field of service.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton: Nov. 30-Dec. 5, First Baptist Church, Tucson, Ariz.; Dec. 7, A.M., Immanuel Baptist Church, Pasadena, Calif.; P.M., First Brethren Church, Long Beach, Calif.; Dec. 9-13, Oakland Auditorium Theater, Oakland, Calif.; Dec. 14, A.M., Park Boulevard Presbyterian Church, Oakland, Calif.; P.M., Calvary Baptist Church, Sacramento, Calif.

Dr. Harold L. Lundquist, Nov. 30, Christian Endeavor Society, Ravenswood Presbyterian Church, Chicago, Ill.

Dr. George S. McCune, Dec. 7 and 14, Community Church, Whiting, Ind.

RECENT SPECIAL SPEAKERS

Dr. Richard Ellsworth Day, author; Rev. Donald J. Mackay, pastor, Philpott Tabernacle, Hamilton, Ont.; James E. Bennet, counselor-at-law, New York, N. Y.; Rudolph Miller, Jewish missionary work in Europe, Jewish Evangelization Society of Great Britain; Rev. Sigfrid B. Mosby, missionary, Scandinavian Alliance Mission, Venezuela, S. Amer.; Rev. Arthur F. Froman, missionary, English Mission Board, Korkoo Tribe, North India; Rev. James P. Welliver, director, Northern Gospel Mission, Virginia, Minn.; Alfred A. Kunz, executive secretary, Pocket Testament League.

FROM FIELDS AFAR

Esther H. Anderson '24, has returned to the dark continent for her third term of service under the Sudan Interior Mission. Her address is Diko, Abuja P. O., via Minna, Nigeria, W. Africa. She writes of the emergence of the indigenous church and the support that is beginning to be given to evangelists, not from mission funds, but out of the meager resources of their black brethren. A great need exists for several earnest Christian lepers to live Christ in the leper camp. For this we should pray.

W. Cameron Townsend '16, and Mrs.

Townsend (Elvera Malmstrom '16) have been commissioned by former President Cardenas of Mexico, to draw up plans for a New Life Movement based upon the Bible. Portions of it will be broadcast over the radio, disseminated in pamphlets, and exhibited on posters. Mr. Townsend is director of that successful venture, the Summer Institute of Linguistics at Camp Wycliffe, Sulphur Springs, Ark.

Evelyn Sodren '30, is a missionary under the Scandinavian Alliance Mission. The Covenant Tabernacle Church, Minneapolis, Minn., which shares in her support, has been expecting her return from Africa for some time. However, facilities for travel are sadly interrupted these war-torn days, so that she has had an intermediate furlough at the Andrew Murray Missionary Home, Capetown, S. Africa, and is now back at her station.

Albert Landis '40, and Mrs. Landis '40, are now at Casilla 13, Villa Alemana, Chile, which is only a half hour by train from Valparaiso. Mr. Landis is gaining such facility in the Spanish language that he uses it in public address to the edification of his hearers.

Mrs. L. C. Hess (Esther Nowack, R. N. '31) on Aug. 29, was bereaved of her husband, Dr. L. C. Hess, who died in the China Inland Mission Home in Tsingtao, North China. They were united in marriage last May.

John D. Van Kampen '39, and Mrs.



Rev. and Mrs. E. A. Aldridge with their gospel car "Evangel," work in needy fields under the Colportage Association.

C. E. Putnam, veteran member of the Extension Department, with Rev. and Mrs. Aldridge in park service, Lakeland, Fla.



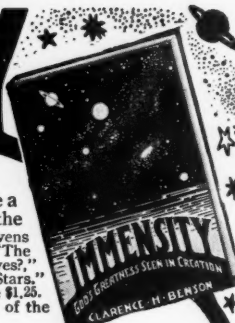
IMMENSITY

By
Clarence H. Benson

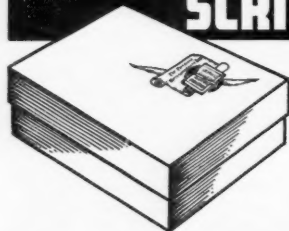
Here is God's greatness seen in creation. Like a true scientist, Rev. Benson willingly submits to the known laws of creation but sees something more in the starry heavens than mere laboratory material. Note these chapter headings: "The Creator Greater Than Creation," "Do the Stars Influence Human Lives?" "Immeasurable Distance," "Inconceivable Power," "The Star of All Stars," 10 chapters, 140 pages, 15 illustrations, 8 full page plates. Price \$1.25. "Immensity" is a companion volume to "The Earth, the Theater of the Universe" by the same author, 144 pages, price \$1.25.

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NAME

ADDRESSM

Van Kampen (Dorothy V. Westrom '39), have transferred their residence and missionary activities from Mérida to Bocono, Edo. Trujillo, Venezuela, S. Amer. The new field is without either a native worker or a missionary, and is noted for its lack of responsiveness to the gospel—a real challenge to faith and prayer.

Charles H. Ainley '17, field secretary of the Latin American Prayer Fellowship, which operates the home of the Good Shepherd in Patzcuaro and also in Mexico City, Mexico, writes that his "family has now reached 137!" Hatred and fanaticism blazed forth a number of years ago and brought a temporary halt to village work. After a season of refreshing came the urgent and repeated request, "Come to our village again."

The following new missionaries sailed recently for the foreign field:

Elizabeth M. Wheelless '38, July 19, India, Independent Board for Presbyterian Foreign Missions.

Marvin Nathaniel Ang '40, Aug. 22, Venezuela, S. Amer., Evangelical Free Church of North America.

Horace Joseph McGill '37, September, India, affiliated with the United Presbyterian Church of North America.

Mary Beechick '40, Sept. 13, Argentina, S. Amer., Russian Gospel Association, Inc.

Joseph Andrew McDonald '40, and Mrs. McDonald (Vera R. Brown '40), Sept. 13, Argentina, S. Amer., Hebrew Christian Alliance of America.

LeRoy F. Tillotson '37, and Mrs. Tillotson (H. Fern Huser '39), Sept. 13, Argentina, S. Amer., Hebrew Christian Alliance of America.

Robert V. Herbold '41, and Mrs. Herbold '41, Oct. 9, Africa, Sudan Interior Mission.

Lavell Verman Seats '35 and Mrs. Seats (H. Elizabeth Franklin '35), Oct. 9, Africa,

Southern Baptist Convention.

James Arthur Savage '41, and Mrs. Savage (June B. Hart '41), Oct. 27, Venezuela, S. Amer., Scandinavian Alliance Mission.

STUDENTS OF OTHER DAYS

Beulah Doerr '19, is dean of women at Hannibal-La Grange College, Hannibal, Mo., "the school that prayer built."

Monroe Duffie '36, is the new pastor of the First Baptist Church, Zanesville, Ohio.

Ira L. Eshleman '41, is pastor of Conley Memorial Baptist Church, Highland Park, Mich.

Lloyd Tornell '37, formerly minister of the Congregational Mission Church, Mankato, Minn., has taken over the pastorate of the Evangelical Mission Church, Chicago Heights, Ill.

C. Allan Goss '37, assistant pastor of the First Baptist Church, Murphysboro, Ill., has resigned to attend Northern Baptist Theological Seminary, Chicago, Ill. Mr. Goss directed the choir and sponsored a group of young people in an interdenominational chorus which brought a closer relationship between the churches of Murphysboro.

Robert E. Hewitt '40, was ordained in the Portage Park Baptist Church, Chicago, Ill., in September. He is pastor of the Robert's Park Community Church, Summit, Ill.

The September bulletin of Aaron Post 788, American Legion, lists among officers newly elected: Paul Fisch '26, commander; William Heugel '26, senior vice-commander; Elmer Nordlof '28, junior vice-commander; Grant B. Schmalge-meier '19, financial officer; and Wilbert Sprunger '32, historian. At their national convention in Milwaukee, Aaron Post co-operated with the Christian Business Men's Fellowship of Milwaukee in a series of gospel meetings.

William Roy Taylor '34, has accepted a call to the pastorate of the Carrollton (Ohio) Presbyterian Church.

L. J. Heldring '34, plays the Spanish and Hawaiian guitar in the orchestra of the First Methodist Church of DeLand, Fla., of which he is a member.

Harry R. Klein '40 and Nolan Balman '41, are attending Sterling (Kan.) College. The former is temporarily student pastor of a small country church some ninety miles distant.

Malcolm E. Van Antwerp '41, was ordained in the Fairfield Avenue Baptist Church, Chicago, Ill., in September. He is now engaged in home missionary work near Lake Superior under the Hiawathaland Independent Baptist Missions.

Bernice Balzer '40, is associated with the Oak Hills Fellowship, Bemidji, Minn., where her work will be largely in K.Y.B. classes in the different surrounding schools. She has been accepted for service in China, but for the present that field is closed.

Catherine Foster '40, who is also a graduate of Wheaton (Ill.) College, is another welcome addition to Oak Hills Fellowship staff.

Harold H. Pitt '27, and Mrs. Pitt (J. Beatrice Walker '32), missionary evangelists, have made good use of a trailer in the Ozarks of Missouri the past year.

They have many com- large num- made a C- a short pe- Chicago s- Tennessee- musical g- Mr. Pitt b- and Mrs.

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They have pursued child evangelism in many communities, and report that a large number of children and others have made a Christian profession. Following a short period of deputation work in the Chicago area, they have returned to Tennessee for their winter's work. Their musical gifts contribute to their work, Mr. Pitt being a pianist and accordionist, and Mrs. Pitt, soloist and violinist.

Harold G. Martin '39, is being blessed in his work as superintendent of the Yonge Street Mission, Toronto, Can. *Out of the Storm* is the attractive news sheet put out by this soul-winning agency.

M. C. Maietta '20, was installed pastor of the Boyle Memorial Presbyterian Center and City Gospel Mission, St. Louis, Mo., Sept. 29, after ministering in Bethel Presbyterian Church, Peoria, Ill., for the past five years. Besides serving on committees, he was moderator of Peoria Presbytery from September, 1940, to April, 1941. His activities have extended beyond his own church and denomination—as pastor-counselor of the local and state Christian Endeavor Union, and president of the Ministers' Evangelical Fellowship of Greater Peoria. His new work will be open to the unreached every night of the year.

John Bayes '40, and Mrs. Bayes '38, formerly of Pioneer, Ohio, have located at Hudson, Mich., where Mr. Bayes is the new pastor of the Baptist Church.

Elmer C. Wagler '27, has devoted the past fourteen years since he was graduated by the Institute, to pioneer missionary work in the southern highlands. For strategic reasons, he has recently located at Grundy, Va., after years of promotional effort in Kentucky, West Virginia, and Tennessee. Forty-one workers at nineteen centers, twenty-three of whom are Institute alumni, are carrying forward an independent faith work known as the Southern Highland Evangel, of which he is the recognized leader. Unfailing inspiration comes from reading *Partnership Papers*, the official prayer bulletin, which registers the spiritual pulse beat of this aspiring enterprise.

Evelyn Segur '40, has gone to the Ozarks, intending to establish a community center for social and religious work. While attending John Brown University prior to her Institute training, she conducted a Sunday school five miles back in the hills; she has gone to live and labor among the same needy people.

Kenneth A. Chapman '41, and Mrs. Chapman (Marie Manire '41) closed a three-week evangelistic campaign September 7 at Fernwood (N.Y.) Baptist Church, with 11 professed conversions. The following Sunday a unanimous call was extended to Mr. Chapman to become pastor of the church, which he accepted.

Florence Wagner '40, writes from Sanders, Ariz., where she is working among the Navaho Indians. In a daily vacation Bible school which ministered to more than seventy-five different individuals, mostly children, six of the latter found Christ as Saviour.

Charles Allison '41, and Mrs. Allison are carrying on missionary work "in the pines" of New Jersey, while continuing their preparation for the foreign mis-

THE SHADDUCK BOOKS



"MISTAKES GOD DID NOT MAKE." The Sunday School Times said of this book: "It is just the sort of material that Christians should put into the hands of young people to strengthen their faith, and distribute among those who have doubts concerning the Word of God." It shows that a mistake of only 1% in many earth adjustments would make life impossible. "Methuselah's Funeral" and "Waiting For The Stump To Turn" will not quickly fade from your memory.

"DUST AND DEITY." The Sunday School Times said of this book: "The wonders of God's creation are revealed in an unforgettable way, and the falsity, even absurdity, of some of the positions of the evolution theory are pointed out. Facts, and more facts,—startling, amazing, amusing,—are piled up with astounding impressiveness, and the inferences drawn by this clear thinker and rare humorist are much more convincing than any amount of abstract argument. Young people and students particularly will find keen enjoyment in the nature study, bits of science, delicious humor, and perfect but kindly satire. The book, like others by Dr. Shadduck, ought to be distributed by the million." It discusses many facts easily confirmed by a country lad and shows why they could not have happened by the processes of some "law." "What I learned from a hen," and "The Santa Claus of Biology," are sub-titles that will give you an idea of the style of the book.

"RASTUS AGUSTUS EXPLAINS EVOLUTION." This is in Negro dialect. Rastus is the janitor at a college and the victim of mischief-loving students who explain (?) evolution to him, and he passes on his information to his family and pastor. It is a mixture of fun, fiction, and philosophy. A teacher-missionary writes, "You are to be commended for the unique work you are doing in disseminating these little gems of genius. I consider Rastus Augustus unsurpassed for real wit and humor by anything I have ever read."

"JOCKO-HOMO," "PUDDLE TO PARADISE," "TOADSTOOL AMONG THE TOMBS."

We quote in a condensed form the strong statement of Editor (Rev.) T. Q. Martin: "I have in my possession and have read with thrilling interest and real profit, three little books,—Puddle to Paradise, Jocko-Homo Heavenbound, and The Toadstool Among the Tombs. The author in his own inimitable way, digs up the very roots or that non-sensical string of guesses known as 'The Evolutionary Theory' of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of these little books in the hands of every person in America. I wish I were able to donate a supply of these books to every High School. My candid judgment is that my dollar invested in these booklets has yielded me the greatest profit of any dollar that I have invested in twenty years."

"SEVEN THUNDERS." If Rutherford's "Witnesses" trouble your community, here is an eye-opener and (for some) a mouth-shutter. It quotes many prophecies of the "Pastor" and "Judge" such as resurrection in 1914 and the world ending before 1925. Gives photographic evidence of dishonest changes in Russell's books.

"GEE-HAW . . . JEHU." Jehu was a driver; Gee-haw is a command that would confuse a horse. Theistic evolutionists tell us that the survival of the best killers was God's method in evolution and the Devil's method in Europe. If you do some thinking, this book will interest you.

"ALIBI, LULLABY, BY-BY." Offering an alibi for the Bible and humming lullaby comfort to sinners has resulted in by-by to the power and authority of the churches that have tried it. Eleven cartoons. Unanswerable logic for parents and teachers.

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sionary field. Their address is Millville Road, R.F.D. 2, Mays Landing, N.J.

Robert Sheagley, Jr. '41, has accepted a charge at Hastings, Neb.

Henry Demler '41, is pastor of Zion Congregational Church, Weatherford, Okla., which is bilingual, so he preaches each Sunday morning in both German and English to increasing congregations. Meanwhile, he is attending a state college, where he was surprised and delighted to receive second rank in the college placement tests.

J. Hermann '26, has resigned his pastorate at Middleville, Mich., to assume similar responsibilities at the Wesleyan Methodist Church at Solon Center, Mich.

Forbes Fuller '40, was ordained at the Portage Park Baptist Church, Chicago, Ill., on Sept. 4.

T. Leonard Lewis '27, was recently added to the faculty of the Northern Baptist Theological Seminary, Chicago, Ill., as successor to Dr. William E. Powers, who was chairman of the Theology Department. Mr. Lewis aims primarily to give Northern men a thorough ground-

ing in the Scriptures. His undergraduate training he received at Oklahoma State College, Moody Bible Institute, and Wheaton College, being awarded the Ph.B. degree by Wheaton College in 1931. Northern Baptist Seminary conferred the B.D. degree in 1937, and the Th.D. degree in 1941. For twelve years he has served as a Chicago area pastor.

E. W. Fall '27, who for the past five and a half years was pastor of the First Evangelical Free Church, Benson, Minn., has become minister of Moorhead (Minn.) Evangelical Free Church.

H. M. Ward '22, is the new pastor of the First Baptist Church, Stuntsville, Tex., having come from Mineola, Tex., where he served in a like relation for three years.

Claude Blue '32, sponsored by a group of Christian men, is giving a half hour evangelistic address over station WDAN, Danville, Ill., every Sunday at 2:30 P.M. His successful radio teaching of the Sunday school lesson for the past six months has opened the way for this additional service.

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Eva Allen '40, has been added to the staff of Eastminster Presbyterian Church, Detroit, Mich. She directs all youth activities and cares for the secretarial work of the church.

Roy T. Campbell '21, Mrs. Campbell '36, and their daughter '36, have had a fruitful ministry in rural schools adjacent to Rives Junction, Mich., where he is pastor of the First Baptist Church. The number of places where fifteen to twenty minute services have been held has increased from eight to sixteen. They teach gospel choruses, and tell stories, using objects, chalk, and the flannelgraph to illustrate them. Twenty-five persons professed conversion during revival meetings conducted by the "America Back to God" quartet in October. This quartet consists of the following members: Russell Ward '39, Kenneth Cumings '39, Charles Bergerson '40, and George Kennedy '41.

Frank M. Thatcher '40, is pastor of the First Orthodox Baptist Church, Holland, Mich., after a fruitful association with Grace Bible Fellowship of Ann Arbor.

Wilbur A. Siddons '38, is the new educational director at the Galilean Baptist Church, Dallas, Tex.

Bernard Kinzer '39, has been called to the office of associate minister of the First Baptist Church of South Chicago, Ill. He directs the choir of thirty voices, and also the young people's activities. He is now studying for his doctor's degree at Northern Baptist Theological Seminary, Chicago, Ill.

Warren W. Sutton '25, has recently become pastor of the United Brethren Church of Monroe, Wis.

H. A. Somerville '26, pastor of the Open Bible Church, Amarillo, Tex., has recently joined his people in observing the ninth anniversary of his leadership. From a small rented store building on the edge of the city, it has come to own debt-free a church home in a fast-growing residential section, where centers an influential Bible ministry expressing itself through pulpit, classes, conferences, radio, and in world-wide missionary extension.

Leo Lyle '31, Mrs. Lyle, and Laura Gutshall '27, together with other workers, have had their faith greatly honored this summer in the work of Camp Bethel, conducted by the Bible Mission of Southwest Virginia. Mr. Lyle was camp director and evening speaker. During the period of three weeks, 112 young people were enrolled. Ten boys and 37 girls found Christ as their Saviour; of the latter, 25 yielded their lives to Christ for Christian service. The campfire and fagot service was beautiful. The spoken word of testimony was accompanied by the symbolic act of casting a stick of wood upon the fire as a token of complete surrender. Also eight daily vacation Bible schools were held in different localities, the average daily attendance of all schools being about 22.

Edith G. Dreyer '36, has accepted the position of dean of women at the National Bible Institute, New York, N.Y.

Murray W. Downey '33, has been added to the teaching staff of the Canadian Bible Institute, Regina, Sask., where he also directs practical Christian work.

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Jacob J. Beisiegel '07, has been called to the pastorate of the New Liberty and Carlos (Ind.) Christian Churches. He has been a member of the Eel River Christian Conference for about thirty years.

Frank Brandfellner '13, has taken up his work at the Evangelical Congregational Church, Youngstown, Ohio.

BIRTHS

To Wm. Ray Taylor '34, and Mrs. Taylor, a son William Richard, Aug. 17, at Carrollton, Ohio.

To Dennis Samuelson '32, and Mrs. Samuelson, a son, Dwight Dennis, Sept. 7, at Rockford, Ill.

To Donald Martin '40, and Mrs. Martin, a daughter, Judith Ann., Oct. 4, at Ephrata, Pa.

To Fred Staples '39, and Mrs. Staples '39, a son, Stephen William, Oct. 1, at Chapmanville, W. Va.

To Walter F. Rogers '38, and Mrs. Rogers, a daughter, Nancy Jean, Sept. 11, at Dracut, Mass.

To Fernie William Naylor '37, and Mrs. Naylor (Maretia Bell '31), a daughter, Helen Louise, last June, at Coron, Busuanga, Palawan, Philippine Islands. Martha, aged three, second child of the Naylor, was called to her heavenly home on July 16.

To R. Richard Searle '36, and Mrs. Searle, a daughter, Sandra Lee, July 30, at Philadelphia, Pa.

To Francis A. Rhoades '32, and Mrs. Rhoades (Nellie Kain '34), twins, Jon Charles and Joann Carol, Sept. 28, at Henry, Ill.

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To J. Allen Blair '38, and Mrs. Blair (Elva Butcher '38), a daughter, Sherrill Sandra, Oct. 14, at Peoria, Ill.

To John Catalino '39, and Mrs. Catalino (Ruth Rogers '38), a son, John Rogers, Oct. 10, Louisville, Ky.

To Parker Erickson and Mrs. Erickson (Laura A. Murrel '36), a son, Frederick Parker, Oct. 8.

To Ralph Vosburgh '35, and Mrs. Vosburgh (Winnifred Lloyd '36), a daughter, Gwendolyn Mae, Oct. 18, at Vernon, N.Y.

To Gilbert Johnson '36, and Mrs. Johnson (Lylith Breitka '38), a son, Bryan Gilbert, June 24, at Bridgeport, Conn.

MARRIAGES

John H. Coons and M. Katherine McFarland '26, Oct. 18, at Harrisburg, Pa.

William G. Nelson '32, and Julia Ellen Cole '32, May 29, at Bangalore, India.

Donald Dawson Vertin '38, and Arlene Alvera Anderson '38, June 4, at Oak Park,

Ill. They are now residing in Juneau, Alaska.

Robert Prideaux '41, and Ruth A. Carvin '40, Aug. 23, at Racine, Wis.

Howard Cruger '39, and Annabel News-wander '41, Sept. 27, at Aledo, Ill.

Donald Birkland Peterson '35, and Bertha Jeanette Hauge, Sept. 24, at Plano, Ill.

Paul Barnett '39, and Dorothy Swenson '35, at Kijabe, East Africa.

Willis C. Grimm '39, and Florence Mae Martin '40, Apr. 19, at Sandpoint, Idaho.

James Henry Boyd '41, and Dorothea Goodrich '41, Oct. 19, at Watervliet, N.Y.

Darrel G. Smith and Kathryn Burbank '39, Oct. 5, at Waterloo, Iowa.

C. Francis Anderson '39, and Hazel Adeline Luth '40, Oct. 25, at Wisconsin Rapids, Wis.

Fred Raymond Lemmert '39, and Sophie Polich '39, Oct. 25, at Silvis, Ill.

Victor Sweet '38, and Doris Mary Anne Sylvander '36, Oct. 25, at Chicago, Ill.

Lando Hiebert and Katherine Nickel '38, Sept. 4.

DEATHS

Joseph Blackmore '13, a former pastor of Rose City (Mich.) Methodist Church, passed away at Imlay City, Mich., in September.

George W. Kimball '15, a former pastor of the First Baptist Church, Lincoln, Ill., died at his home in Flossmoor, Ill., in September.

Michael B. Dillon '06, succeeded W. S. Jacoby '95, as superintendent of the Moody Mission at 604 North Clark Street, Chicago, Ill., twenty-one years ago. Later, it was renamed the Sunshine Gospel Mission, and Mr. Dillon continued as superintendent until he died in the Swedish Covenant Hospital, Chicago, Oct. 23, following an operation. He was born in Ireland, 57 years ago.

William Charles Bentley '38, died Aug. 24, at Ardmore, Pa., while on furlough from Mexico, where he had been working in connection with the Pioneer Mission Agency.

Joseph E. Reed '20, died suddenly Oct. 3, at his home near Bloomfield, Mont.

Charles F. Hummel '12, died Oct. 21, at Johns Hopkins Hospital, Baltimore, Md., after an operation. His missionary service under the direction of the Sudan Interior Mission began in 1913. He was brought home from Africa by plane in the hope that prompt attention to his need would spare his life.

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January • 1942

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Avoid such expense, and make sure of getting your copies prompt- ly by notifying the Publication Office in advance. Address MOODY MONTHLY, 153 Institute Place, Chi- cago, Illinois.



FROM THE WMBI MAIL BAG

It is always a joy to WMBI staff to receive evidence that the Lord has blessed their work in some way. Letters from those who have found Christ, or been encouraged, or comforted, or helped in their Christian life, constitute the high-spots... the glory moments in the day's work.

The men and women, and boys and girls (all those who constitute the regular and student staff) send their voices out on the air without the slightest idea of who will hear or who will listen. But with each word spoken or sung goes a prayer that God will carry that message to the hearts that need it.

This explains why letters such as the one from which we quote below bring joy and encouragement. It is a letter from a mother:

"Dear Friends of WMBI:

"Please pray for us and for me!

"While waiting for Mr. Loveless' Question Hour at 4:02 Wednesday, I heard from WMBI at 4:00 o'clock, the first news I had had of the death of our precious son, twenty-three years old, in the crash of his plane near Selfridge Field, Michigan, that morning.

"In the face of a loss like that, the mercies of God still shone out like beacons along the way. Even the fact that I heard the news from WMBI seemed to hold a precious meaning and reassurance. The tragedy has not shaken but only strengthened our faith and trust. We know it was planned that way from the beginning, and we earnestly thank God for His blessings.

"But there are many long days ahead that I must spend alone—I am often a shut-in during the winter—so please pray that I may be given strength and grace to endure the heartache and the loneliness, and that if God so wills it, I may have better health."

Comfort Through Sick Days

"Dear Christian Friends:

"Someone asked me the other week, 'Have you had a blue day since your operation and the days

of convalescence that followed?' And when I answered, 'No,' she asked what kept me so happy through it all. My answer was that the Lord had used radio station WMBI as medicine for my quick and happy recovery.

"I did practically no reading or writing; I just relaxed and listened all day long to your station, and it just seemed that all the programs were for me personally. I felt that all the folk on the radio were visiting me and singing, speaking, and praying for me, alone.

"The week that you broadcast from Winona I felt as if I were there on a vacation, and it was a very blessed and uplifting one too."

Like Going To School

"Dear Friends at WMBI:

"Without WMBI there would be a vacant place in our home life. My wife tunes in when she awakens each morning, and usually leaves the radio on, tuned to WMBI all day. It is just like going to school to hear the wonderful teachings from the Bible studies, and so much more can be gained from the same passages than when one studies them himself."

NEW PROGRAMS

During November several new programs were put on the air over WMBI, and one old favorite restored after being off during the summer months. The one we have back is the Young Peoples' Hour, which used to be heard on Saturdays and is now being broadcast every Sunday afternoon at 3:30 o'clock. This is one of the older and best loved programs on WMBI, with its appeal to all who are "young in years" and to all who are "young in spirit."

From The West Coast

Among the new programs is Haven of Rest, heard three times weekly: Monday, Wednesday, and Friday afternoons at 2:00 o'clock. Haven of Rest is a special musical and evangelistic presentation by Paul Meyers, the well-known West Coast evangelist, whose broadcasts from his own gospel studio, known as the Good Ship Grace, are heard over many stations from coast to coast. Haven of Rest originates in the West Coast studio, and is specially arranged for presentation over WMBI. There is a thrilling and inspiring gospel story behind these broadcasts of Paul Meyers, for which there may be room next month.

From Our Jewish Friends

Another new program is Old Testament Stories, heard every Saturday morning at 9:00 o'clock. This has been specially designed to bring a message to our Jewish friends, young and old, which does not in the least mean that Gentiles are not supposed to listen-in. We hope it is proving interesting and helpful to everyone.

Educational

Lest We Forget is another new weekly feature, heard every Saturday afternoon at 2:30 o'clock, as a reminder of some of the things upon which our American way of life was founded.



WMBI PROGRAMS

Announcements	Sat.	11:30 A.M.
Around the Mediterranean	Th.	9:00 A.M.
Bible Study	weekdays	7:30 A.M.
Birthday and Anniversary Program	Th.	3:30 P.M.
Chats from a Minister's Library	Sat.	1:00 P.M.
Chorus Time	W.	11:10 A.M.
Church School Period	Sat.	11:30 A.M.
Classic Miniatures	Sun.	10:00 A.M.
Community Salute	M., W., F.	9:00 A.M.
Continued Story Reading	Tues., W., Th., F.	11:30 A.M.
Dr. Quiz	M.	4:00 P.M.
Evening Gun	Tues., F.	4:00 P.M.
Friday Morning Songsters	F.	11:00 A.M.
Golden Nuggets	Tues.	3:45 P.M.
Good Reading	M.	9:00 A.M.
Gospel in Print	M.	3:45 P.M.
Gospel Music	Tues., Th., Sat.	2:00 P.M.
Grace Notes	Sun.	8:30 A.M.
Haven of Rest	M., W., Fri.	2:00 P.M.
Home Hour	W.	10:30 A.M.
Houghton, Dr. Will H.	Sun.	1:00 P.M.
Hymns for the Home	weekdays	2:45 P.M.
Hymns from the Chapel	Tues., Th., Sat.	8:15 A.M.
Hymns You Love to Sing	Th.	3:30 P.M.
Institute Chapel Service	W.	8:15 A.M.
Institute Missions Class	Th.	10:15 A.M.
Institute Students on the Air	M.	3:30 P.M.
K.Y.B. Club	Sat.	10:30 A.M.
Lest We Forget	Sat.	2:30 P.M.
Memory Gems	W., F.	8:15 A.M.
Men's Voices in Song	Sun.	9:00 A.M.
Midday Hour	weekdays	12:15 P.M.
Midnight Hour	F.	12:00 A.M.
Miracles and Melodies	Sun.	9:45 A.M.
Missionary Music	Th.	11:10 A.M.
Morning Meditation	Sun.	8:45 A.M.
Morning Melodies	weekdays	8:30 A.M.
Morning Praise	Sun.	8:00 A.M.
Morning Worship	weekdays	7:00 A.M.
Music and Meditation	Tues.	11:00 A.M.
Music Faculty	Th.	10:00 A.M.
Music of the Masters	Sun.	2:30 P.M.
Musical Meditation	Sat.	3:45 P.M.
News Summary	weekdays	8:00 A.M.
Novachord	Sun.	12:00 P.M.
Novachord	Sun.	1:45 P.M.
Old Testament Stories	Sat.	9:00 A.M.
One o'Clock Bible Study	M., Tues., W., Th., F.	1:00 P.M.
Organ	W.	3:45 P.M.
Organ Moods	Tues., W., F., Sat.	10:00 A.M.
Organ Prelude	Sun.	10:45 A.M.
Organ Recital	Sun.	12:30 P.M.
Pastor's Hour	F.	10:30 A.M.
Question Hour	W.	4:00 P.M.
Radio School of the Bible	M., Tues., W., Th., F.	3:00 P.M.
Radio Sketch	Sun.	2:00 P.M.
Religious News	M., Tues., W., Th., F.	2:30 P.M.
Round Table	Sat., 4:00 P.M.; Sun.	9:30 A.M.
Shut-in Request Program	M.	10:30 A.M.
Sinfonietta	weekdays	1:30 P.M.
Sketch in Monologue	Tues., Th.	9:45 A.M.
Smilin' Thru	Tues., Th., Sat.	9:15 A.M.
Solo Time	Sun.	9:45 A.M.
Songs of the Gospel	F.	3:45 P.M.
Songs of the Southland	Sun.	10:30 A.M.
Strings and Voices	Sat.	3:00 P.M.
Sunday Morning Service	Sun.	11:00 A.M.
Sunday School Lesson	Tues.	10:30 A.M.
Sunrise Songs	weekdays	6:00 A.M.
Teen-Age Bible Study	Sat.	9:30 A.M.
The Three Strings	Sun.	1:15 P.M.
Tract League	Sat.	3:30 P.M.
Training for Service	F.	3:30 P.M.
Women's Bible Study	Tues., Th.	9:30 A.M.
Young People's Hour	Sun.	3:30 P.M.

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